NINE SERMONS PREACHED BY IOHN DENISON DOCTOR of Diuinitie and one of His Maiesties Chaplaines.

Viz.,

1. The Bleſſednesse of Peacemakers.
2. The Aduancement of Gods Children, preached before the King.
3. The Sinne against the holy Ghoſt, preached at *Pauls* Croſſe.
4. The Christian petitioner, preached at *Oxford* the Act Sonday.
5. The Christian Care for the ſoules Safetie.
6. Heauens Ioy for a Sinners Repentance.
7. The Sinners Acquittance.
8. A Checke to Curioſitie.
9. The Safeſt Seruice preached before the King.

ANTIQUARIAN SOCIETY WORCESTER, MASS.

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LONDON,
Printed for *Iohn Budge*, and are to be ſold at his Shoppe at the Greene-Dragon in *Paules* Church-yard. 1624.

Beati Pacifici.

THE BLESSEDNES of Peace-makers:

And the

ADVANCEMENT of Gods Children.

IN

Two Sermons preached before the King, by IOHN DENISON, Doctor of Diuinity, and one of his Maiesties Chapleynes.

LONDON:
Printed by *T. S.* for *Iohn Budge*, and are to be sold at the signe of the greene-Dragon in Paules Church-yard. 1620.

TO THE RIGHT Honorable, THOMAS Earle of *Kelly*, Viſcount *Fenton*, One of the GENTLEMEN of his Maieſties Royall Bed-chamber, Knight of the moſt noble order of the GARTER, and of his Maieſties moſt Honorable Priuie Counſell.

Right Honorable:

THE publiſhing of theſe Sermons hath, by ſome who are iudicious, been thought neceſſary for the preſent times: They may happily ſtirre men vp to a ſerious conſideration, and correſpondent thankefulneſſe for theſe bleſſed daies of Peace and

Grace which wee enioy, vnder the gouernment of the most Wise, Learned, and Religious King, that euer this Nation had.

Peace. And peraduenture, the view of this excellent Ornament, may moue some, who are now contentious, to become studious, according to the Apostles precept, of Peace and Quietnesse. 1 Thes. 4. 11.

Being resolued for the publishing of them, I wanted no motiues for dedication. As my selfe haue duely obserued, and others ingeniously acknowledg'd your Lordship, in your generall carriage, *A worthy patterne of all true honour*: So haue I much reioyced to obserue your Lordships religious disposition (the life and lustre of true Nobleneſſe) and your constant sanctifying of the Sabbath, both at the prayers of the Church, and preaching of the word, without neglect or diuorce of those sacred ordinances. Doctor Hall.

And who doth not honour you

as

as a worthy instrument of our happineſſe, in the happy reſcue of the deere life of our gratious ſoueraigne? For had the bloody deſignes of the inſolent *Gowries* taken effect, the light of our *Iſrael* had beene put out; and wee (for ought that any mortall eye can ſee) left altogether hopeleſſe of thoſe great bleſſings we now enioy. But in more particular, the reſpect your honor hath had to my Miniſtery, euer ſince I was knowne vnto you, and your gracing of me both in Court and Country, doe worthily challenge ſome teſtification of thankfulneſſe, without which I might iuſtly incurre *Claudius Caſars* cenſure vpon ingratitude. And as your Lordſhips fauours haue beene publike, ſo the Philoſopher hath taught mee not to tender my thanks *in angulo & ad aurem*.

2. Sam. 21. 17.

Ingratos reuocauit in ſeruitutem. Sueton.

Seneca de Benefic. lib. 1. c. 13.

Therefore (in ſteede of better meanes) theſe two Sermons, like the widowes two Mites, doe humbly preſent themſelues to your Lord-

ſhips hands, crauing your acceptance, and the continuance of your fauour to him, who heartily prayeth for your proſperous eſtate, and hath vnfaynedly deuoted himſelfe

Your Honours in all

humble obſeruance,

IO. DENISON.

To the Reader.

CHRISTIAN READER,

I Am occaſioned, in ſaluting thee, to Apologize for my ſelfe. I haue beene taxed, by ſome, for too much tartneſſe in theſe Sermons, againſt thoſe who diſſent from our Church in her Ceremonies and gouernment, and for ranking them with Peace-breakers. But heare my inſt defence: I profeſſe freely, if a man be of an humble ſpirit, peaceable behauiour, and, as his Maieſty writes, Learned and Graue, though he doe not altogether like the Ceremonies of our Church, he is not the man whom eyther my tongue or pen ſhall ſtrike.

Preface to his Βασιλ: δωρον

And be he Miniſter or priuate Chriſtian, by how much the more ſtrict

and carefull any one is in the waies of God (ſoit be in ſincerity, without contention and oſtentation) the more I doe eſteeme him worthy of reſpect.

But when I obſerue ſome others, eyther by their Bookes, Sermons or conferences, to be proud, factious, and contentious; blame me not for taxing them as enemies to our Peace; or if thou doe, I little regard it. Pride, Faction, and contention, I could neuer like in any. *Saint* Austin *ſaith in the like caſe:* The Church hath that ſhee may ſuffer without, and ſigh for within, yet ſhe accounts as enemies both thoſe that are without, and thoſe that are within; thoſe that are without are more eaſily auoided, thoſe that are within are more hardly indured.

Eſt ergo eccleſiæ quod ſerat foris gemat in us. Inimicos tamen deputat ſuos foris facilius euitabiles, intus difficilius tolerabiles Aug. *præf. ad* Pſal. 142.

Gideons *Altar and Enſignes did carry this motto*, Iehouah *ſhalem*; The Lord ſend Peace: *And our Souereignes diction is*, Beati Pacifici, *which conforting with his gratious actions, ſhould call vs all like good Souldiers, to the ſtandard of Peace. Thoſe*

Iudg. 6. 24. New transl. margent.

Bleſſed are the Peace-makers.

two

two famous Cities of Greece *which often iarred one with another, when they were assalted by the common enemy, vnited their forces for the common defence; would to God the children of light, would learne to be as wise as the children of this world in their generation.*

Thebes and *Athens.*

Luk. 16.8.

His Maiesty hath gone before vs in his excellent encounters: Were it not fitter to follow him against the common enemies in a iust and waighty quarrell, then by taking vp the pen, to disturbe the peace of the Church, about matter of Ceremonies? Let me intreate those who are contentious, as they tender the peace of their Soules, to ponder diligently the Apostles precept to the Colossians: Let the peace of God rule in your hearts, to the which you are called in one body, *And to consider seriously his prayer for the* Thessalonians *vttered with much vehemency, and diuers waighty and moouing circumstances.* Now the Lord of peace himselfe giue you peace alwaies,

Colos. 3. 15.

2. Thes. 3. 16.

alwaies by all meanes. *And I heartily wish, that his precept may so preuaile with them, and his prayer for them, that they may become the* Sonnes of Peace; *and* that this Peace temporall, may be to them a pledge, and steppe to Peace eternall.

Pax transitoria est quoddam vestigium pacis aterna. Greg: *Pastor. Par. 3. admon.*

MAT. 5. 9.

Bleſſed are the PEACE-Makers.

WE reade in the tenth of *Luke*, that when our SAVIOVR ſent forth his Diſciples to any houſe, hee enioyned them, thus to ſalute it: *Peace be to this houſe.* Luk. 10. 5.

That ſalutation, bleſſed be God, hath proſpered well in the hands of his ſeruants, and, like *Maries* pretious oyntment, hath filled this houſe with a ſweete perfume of Peace. In regard whereof, inſtead of the Diſciples ſalutation, I haue taken Ioh. 12. 3.

our

our Saviours benediction (for my purpose was, that my first Oblation in this house should be a Peace-offering.) *Beati Pacifici: Blessed are the Peace makers, for they shall be called the children of God.*

Which words containe 2. especial points,
1. A benediction, *Blessed are the Peace-makers.*
2. A reason or manifestation of the benediction: *For they shall be called the children of God.*

The Benediction, which at this time shall be the bounds of my speech, yeelds two words, and the same two parts: *Beati* & *Pacifici*.

For in them I obserue, *A Person*, and *his condition.*

The person *a Peace-maker*, his condition, *He is blessed.*

And indeede these are inseparable companions, *Peace-makers* and *Blessednes*: They goe hand in hand, & are like *Hippocrates* twins, which liued & died

died together. There was neuer any blessed (had he oportunity) buthe was a Peace-maker. Neuer was there Peace-maker, but hee was blessed. Here *Beati* is first in place, but *Pacifici* is first in order: For a man must be *Pacificus*, before he can be *Beatus*; hee must be a Peace-maker, that hee may be Blessed, and therefore wee will beginne with him first.

Now this word *Pacificus* is a compound, and involues two words, a subiect and an adiunct, a man and his ornament, Peace, and a maker of Peace. I call Peace an ornament according to the phrase in Schooles, and fitly in my conceite, for without it a man is but a *Skeleton*, or like the braſen Serpent when it was without vertue, *Nehuſhton*, a peece of braſſe: We will first consider the ornament that makes the man, Peace, and then the man who is graced with this ornament, the maker of Peace.

Subſtantiæ ſunt receptacula Accidentium: Accidentia ſunt ornamenta ſubſtantiarum.

2 King. 18. 4

Saint *Paul*, 1. *Theſſ.* 5. exhorts thus concerning the miniſters of Christ:

Haue

Haue them in singuler reuerence for their workes sake. Hee that regards that exhortation, will looke into the worke, and when he finds that they are conuersant about the most noble subiect, as being the Phisitions, and watch-men for the Soules of men: It will cause him to subscribe to the Apostles encomium, who calls that office, καλον ἐργον, *A worthy worke*, and consequently to yeelde to his exhortation, *Haue them in singular reuerence.* So he that considers this excellent worke and ornament Peace, will take notice of the worth of the Peace-maker, and consequently pronounce him blessed. Thus the totall of this our present discourse, yeelds vs these particulars. First a worke, which is *Pax*, Peace: Secondly, the workemen, *Pacifici*, the Peace-makers; and that wil bring in the third, which is a reward, *Beati*, Blessed. And of these points in order.

Medici animarum. Chrys.

Heb 13.17.

1. Tim. 5.

The

The first part: Of PEACE.

Speciosum nomen pacis est, saith *Hilary*: The name of Peace is specious, yea it is pretious. For God, the fountaine of all goodnesse, is in sundry places of Scripture stiled. *The God of Peace.* Rom.15.33. 1.Cor.14.33. & passim. Christ, the author of our hopes and happinesse, in the ninth of *Isaiah*, is called the *Prince of Peace.* Isaiah 9.6. The Gospell, which is the glad-tidings of good things, and the power of God to saluation, in the sixt to the *Ephesians*, is intituled, *The Gospell of Peace.* Rom.10.15. Rom.1.16. Ephes.6.15. Peace, it makes the sweetest Hymne that the Angels could sing at our Sauiours birth, *Gloria in altissimis*, Glory be to God in the highest heauens, Peace vpon earth. Luke 1.14. The richest legacy our Sauiour could bequeath to his Church, at the time of his death, *Pacem relinquo vobis*, My peace I leaue with you, my peace I giue you. Ioh.14.27. Yea so ample and excellent is this ornament, that the *Hebrewes* vnder the it

name of Peace, doe comprehend all prosperity and felicity whatsoeuer; and not vnfitly, if wee consider it in the seuerall branches.

Some diuide it into two parts some into three.

I will not stand to shew how some dicotemise, some tricotemise this Peace. I like the distinction of a foure-fold Peace, because by it I shall the better vnfold this ornament. And that is *Pax superna, interna, externa, æterna*: The Peace of Reconciliation, of Consolation, of Association, of eternall Saluation, & these foure, are like foure links of a Chain, all inseparably knit together.

Et Deum & pacem perdidit August.

The Peace of Reconciliation, is the Peace between God and man; this is the foundation of all true comforts, and the head of the fountaine, whence all the other kindes of Peace doe spring. When *Adam* did eate the forbidden fruite hee lost his fauour and Peace with God, and his flying from the face of God was an euident argument of the breach of that Peace.

This

This was a miſerable condition; for better it were to be at varience with all the world, then to be at oddes with God. *Horrendum eſt*: It is a fearefull thing, ſaith the Apoſtle, to fall into the hands of the liuing God. And no meruaile, for hee is a conſuming fire; yea, he is able to caſt both ſoule and body into hell for euer. Heb.10.31. Deut.4.24. Mat.10.28.

By how much therefore this warre and varience is wofull, by ſo much more is the reconciliation comfortable. Therefore the Lord doth not onely ingeminate the ioy of this newes, *Eſay.* 40. 1. ſaying, *Comfort you, comfort you my people.* But bids his ſeruants bring forth this Cordiall, and ſpeake *to the heart of Hieruſalem, and cry vnto her, that her warfare is ended.* As it was ioyfull newes to *Pharaohs* butler, that the King his maſters fauour ſhould be recouered, and himſelfe reſtored to his office: So muſt it needes be a ſingular comfort to all the chil- Ver.2. Gen.40.13.

dren of God, that he is reconciled to them, and they restored to that happy estate which they lost in *Adam*: So that I may say of this kinde of Peace; *Speciosum nomen Pacis est.* The name of Peace is specious, 'tis precious.

Now this Peace of reconciliation, brings in the next linke, the peace of Conscience, which I call the peace of Consolation: For when this happy newes is brought home to the heart, that Gods iustice is satisfied, and his wrath pacifyed; then

Rom.14.17. haue we Peace and ioy in the holy-Ghost.

There is no misery comparable to the sting of Conscience; *A wounded spirit who can beare?*

1.Pro.18.14. When one shall be restlesse, like the raging Sea, tossed with the billowes of despaire,

Esa.57.10. as *Esau* speakes of an vnreconciled sinner: When hee shall haue the Furies with their whippes and torches vexing him, as *Suetonius* writes

Sueton. in vit. Nero.cap.34. of *Nero*: when he shall feele a burden

den vpon his Soule euen heauier then *Ætna*, as the holy Historian speakes of *Cayne*: If then Christ Iesus shall bring this distressed soule into his wine-celler of comfort, and spread ouer it the banner of his compassion, as it is *Cant.* 2.4. Then, as the babe sprang in the wombe of *Elizabeth* at the salutation of the blessed Virgin: So shall the humbled heart, vpon the apprehension of this comfort, euen leape for ioy. Yea, so comfortable is this peace of Conscience, that Saint *Austin* calles it the soules Paradice: And *Salomon*, speaking of it, saith, *A good Conscience is a continuall feast.* So that I may likewise conclude concerning it, *Speciosum nomen Pacis est.* The name of this Peace is specious and precious.

Gen.4.13.

Luke 1.41.

Aug. de Gnes. ad Lit. 2.8.

Pro.15.15.

The third kinde of Peace, which I call the peace of Association, is that ciuill peace which is betweene man and man. And this also is a consequent of the former. For as Saint

1.Ioh.4.20.

Iohn saith, he that loues God, will also loue his brother; So he that is at Peace with God, and with his owne Soule, will surely be at Peace with men. This Peace is excellent; and therefore almighty God, when he will giue a great testimony of his louing fauour to *Dauid*, tels him that his sonne shall be a man of Peace. And when hee will manifest his respect to the melting heart of *Iosiah*, he promiseth him that hee shall goe to his graue in Peace.

1.Chro. 22.9.

2.Reg.2220.

The passages of Scripture vrging this, are aboundant and vehement. As that in the twelfth to the *Romanes. If it be possible, and as much as in you is, haue Peace with all men.* If it seeme ἀδύνατον, impossible, in regard of others, yet τὸ ἐξ ὑμῶν, doe you your best indeauour to haue Peace. And what a vehement adiuration is that in the second to the *Philippians? If there be any consolation in Christ, any comfort in Charity, any fellowship of the spirit, any compassion*

Rom.12.18.

Phil.2.1.

paſſion and mercy, embrace Peace and vnity.

But as wee haue done in the former, ſo let vs ſee the beauty of this bleſſing by her contraries, Warres and Contention. For, *Quantum ſit pacis bonum ex ipſa ſeditione conſpicitur.* What is warre and contention, but a deuouring fire, which conſumes the houſe of *Millo*, *Shechem*, & the Cedars of *Libanus*? For by it, Nation is deſtroyed of Nation, and City of City, as one houſe is ſet on fire by another: Therefore albeit *Salomon* ſaith; *There is a time for warre, and a time for Peace*, yet are warres to be ſhunned as the bane of this bleſſing. As nature hath prouided no euacuation of blood but in caſe of extremitie, ſo warres are not to be taken in hand but in caſe of neceſſity, according to that of Saint *Auſtin*, *Pacem habere debet voluntas, bellum neceſſitas.* Thoſe therefore that will attempt needeleſſe warres, let them proſper like

Nazianz. de Pace.

Iudg.9.15.

2.Chro.15.6.

Eccleſ.3 8.

Auguſt. Epiſt. 205. Peace ſhould be voluntary, Warre neceſſary.

1.Reg 22.34. 2.Reg.19. 35.

Ahab at *Ramoth Gilead*, and *Rabſhekah* againſt *Hieruſalem*. Let it be vnto them as it was to thoſe Roman hot-ſpurs *Flaminius*, *Minutius*, and *Varro*; who ſmarted for their temerity in this caſe. Thoſe that come in hoſtile manner, with their kniues ingrauen, *To cut the throats of the Engliſh Hereticks*, let them ſee a coyne ſtampt (as a memoriall of their diſaſtrous enterprize) with the forme of a Nauy, and that inſcription, *Venit, iuit, fuit*: It came, it went away, it came to iuſt nothing. Surely no man knowes thorowly the benefit of Peace, but hee that hath ſeene the dolefull face of warre. He that had heard the clattering of Armour, the ratling of Trumpets, the thundring of Canons, the cries of the wounded, the groanes of the dying, and ſeene the fyring of Temples, the deflowring of Virgins, the rapes of Matrons, the murdering of infants, the vaſtation of fields, and ſpoyling of houſes, could not but ſay with ſorrow

Plutarchus.

As it was at the intended inuaſion. 1588.

row, *En quò diſcordia cives perduxit miseros!* Behold the doleſull iſſue of our diſcord; and acknowledge, that the name of Peace is precious. Hee that hath read that lamentable Epiſtle of the ancient Britaines, inſcribed, *Ægitio ter conſuli gemitus Britannorum*; to *Ægitius* thrice Conſul, the ſighes of the Britaines. Hee that could behold how many noble families, how many famous cities, how many glorious Monarchies haue beene brought to their periods by warres, by contention; would confeſſe ingenuouſly, that Peace is a great bleſſing. *O fortunati minium bona ſi ſua norint-Angli.* But alas, wee ſit vnder our vines, and vnder our fig-trees, yea, we enioy abundant bleſſings in Peace, yet are we not ſo happy as to ſee our happineſſe; yea we are growne, through our plenty of Peace, to diſ-eſteeme it, as the Indians doe their fragrant woods in fires, who by much vſe are weary of them, and as the *Iſraelites* did *Manna*,

Virgil. Eclog. 1.

Apud Gildam. page 14.

Horace.

—

The holy Hiſtorian ſpeakes of this as of a great bleſſing. 1. Reg. 4. 25.

who by reason of their plenty did loath it.

Well, let contentious spirits be transported as they will; the sonnes of Peace, shall say with the Psalmist, Psal.133.1. *Ecce quàm bonum & quàm iucundum*, Behold how good and pleasant a thing it is, brethren to dwel together at vnity. See, 'tis both *bonum*, and *iucundum*, it is good and pleasant: *Et omne tulit punctum, qui miscuit vtile dulci.* Would a man see good daies? He must lay the foundation thereof in Peace. Peace, it is the mother of plenty and prosperity, according to that in the 147. *Psalme*; *He setteth Peace within thy borders, and satisfieth thee with the flowre of wheate*: And that in the 122. *Let Peace be within thy walls, and prosperity within thy Palaces.* Where Peace is planted in the borders, there is the flowre of wheat, and when it is entertained within the walles, prosperity takes vp her habitation within the Palaces. Health is not more beneficiall to the

Horace. A man the thm ir ke most plainely hits, that to his profit pleasure fits.

Psal.34.14.

Psal.147.14.

Psal.122.7.

the naturall body, then Peace to the politicke. *Plutarch* ſaid well, *Thoſe Hiues are in beſt caſe where the Bees make moſt noyſe, but thoſe commonwealths are in beſt ſtate, where leaſt noyſe and tumult is.* Peace, it is the nurſe of Piety; by it religion thriues, and the Church flouriſhes; As we reade in the ninth of the *Acts: Then had the Churches reſt*, and multiplied. Yea it is not onely the mother of proſperity, and nurſe of Piety, but euen the glory and crowne of Chriſtianity; when the vnity of ſpirit is ſo kept in the bonds of Peace, that Chriſtians are (like thoſe happy conuerts in the primitiue Church) μια ψυχη μία καρδια, as it were one Soule in ſo many bodies. *Illic mandauit Deus benedictionem.* There the Lord promiſed his bleſſing, and life for euermore. *Non in commotione Dominus*: God was neyther in the bluſtring windes, the boyſtrous earth-quake, nor the furious fire; But when the ſtill and ſoft voice comes,

Plutarch. Reipub. gerendæ præcept.

Act. 9. 31.

Epheſ 4. 3.

Acts 4. 32.

Pſal. 133. 3.

1. Reg. 19. 11. 12.

comes, there the Lord is, according to that of the Apostle, *Brethren liue in Peace, and the God of Peace shall be with you.* 2.*Cor.*13. Therefore I may also say of this kinde of Peace, *Speciosum nomen Pacis est.* The name of this Peace is precious.

2.Cor.13.11.

The fourth and last kinde of Peace, is Peace eternall, which also followeth the other; For hee that hath not Peace on earth, shall neyther haue peace nor place in Heauen. As the first was *Pax regis*, so this is *Pax regni*; As that was *Pax gratiæ*, so this is *Pax gloriæ*, that was peace with Heauen, this peace in Heauen: That was peace of grace, this is peace of glory.

Cassiodorus in Psal.36.

This *Cassiodore* describes negatiuely, *Vbi nihil aduersum nihil contrarium*, which admits no aduersity, no crosse or calamity; for the seruants of God haue all teares wiped from their eyes. There is a meruailous difference betwixt our present and future condition. Wee are here like

Reuel.7.17.

like sea-faring men, incountred with many contrary windes; Neuer did any sayle so prosperously in the Ocean of this present world, but sometimes hee hath met with the stormes of discontent: But there is *sinus maris, & sinus matris*; the port and hauen of constant happinesse. The excellency of this peace, the Scriptures set not forth positiuely, but in Alegoryes, and no meruaile: For neyther eye hath seene, nor eare hath heard, nor can it enter into the hearts of men, what the Saints and seruants of God shall enioy in heauen. Saint *Austin* knowes not whether he should call it, *Pax in aterna vita*, or *aterna vita in Pace*: peace in eternall life, or eternall life in peace. And no meruaile, for if he had been furnished with the tongues of men and Angels, he could neuer haue expressed the excellency of it: *Tam speciosum nomen pacis est*; the name of this Peace is so specious, so precious.

1. Cor. 2. 9.

August de Ciuit. Dei. 19. 11.

The

The second part: Of the Peace-maker.

I Might further obserue the excellency of Peace and Vnity, as being founded in the blessed Trinity, three persons and one God. But I come to speake of the Peace-maker, whose honour it is, that Peace is the worke of the blessed Trinity.

2. Cor. 5. 19. First, the Apostle saith, that God was in Christ, reconciling the world to himselfe. He speakes peace to the

Psal. 85. 8. soules of his seruants, causeth warres

Psal. 46. 10. to cease, and planteth peace in their

Leuit. 26. 6 borders. Therefore is hee called the God of Peace; yea the name of his house is Peace, for his dwelling is at *Salem*, that is, peace, *Psal.* 76. 2.

Rom. 5. 1. Christ Iesus also is a blessed Peace-maker. *For we haue peace with*

Eph. 2. 14. *God through our Lord Iesus Christ.* Yea hee is called our peace it selfe, becausse peace is *Præcipuum opus vnigeniti*, the especiall worke of the

Chrysostom. Sonne of God.

εἰρηνοποιήσας, Col. 1. 20. He set at peace, by the blood of his

his crosse, all things in earth and heauen. In which words wee haue both the price and bounds of this peace; the price, it was *per sanguinem crucis*, it cost him his deerest heart blood, and for the bounds, they are of a large extent, he reconciled all things in heauen and earth: He brake downe a double partition wall, and reconciled man vnto man, and both vnto God; and therefore is he stiled the prince of Peace.

The holy-Ghost is a blessed Peace-maker: for Peace is one of those excellent fruits of the Spirit mentioned *Gal* 5.22. Hee calmes a threefold warre in the soules of men, *that is*, of the perturbations against reason, the flesh against the spirit, and the terror of Conscience wrestling with the wrath of God. And therefore is hee called *effectiuè*, the Comforter. Now as the blessed Trinity, the Father, Sonne, and holy-Ghost, are Peace-makers, so are all the children of God, but diuersly. *Augustin.*

Some

Some employ themselues in making peace betweene God and man. So did *Moses* stand in the gappe, and by his humble supplications, stayed the Cannons of Gods wrathfull indignation from playing vpon the *Israelites:* So *Noah* by his sacrifice procured a couenant of Peace, at the hands of the Lord, and stopt the fountaines of the deepe, and the flood-gates of heauen, that the earth should no more be made a fish-poole by the invndation of waters.

Psal. 106. 23.

Gen. 8. 21.

Some are for the peace of Conscience, who hauing a tongue of the learned, doe minister a word to him that is wearie. These come like *Noahs* Doue with the Oliue-branch, like the pittifull *Samaritan*, with the oyle of gladnesse, and the balmes of mercy. *Quàm speciosi!* Oh how beautifull are the feete of them that bring glad tidings of Peace?

Esa. 50. 4.

Genes. 8. 11.

Luk. 10, 34.

Rom. 10. 15.

Some are employed in out-ward and ciuill peace. So was *Moses* when he

he indeauoured to take vp the quarrell betweene the two *Hebrewes*. So was *Abraham* when hee preuented the strife betweene himselfe and *Lot*, and stayed it betweene their seruants. And so are those worthy Monarches, who establish peace in their owne territories, and compound controuersies betweene neighbour-Nations. Thus as there are diuers kinds of Peace, so are there of Peace-makers, and I may say of them all in our Sauiours words, *Blessed are the Peace-makers.* And so I come to the third part, which is the vniting of Peace-making and Blessednesse together.

Exod. 2. 13.

Gen. 13. 8.

The third part.

HEre I might first say the Peace-makers are blessed, *Quoniam filij dei vocabuntur*, because they shall be called the children of God; but that were to gleane before the haruest.

I may deriue an argument from the

the excellency of Peace. If peace be such a gratious ornament, such a singular blessing, I may well conclude thereupon, that the Peace-maker is blessed. For in this the Axiom holds, *Propter quod vnum quodq; tale, illud magis tale est*: The temple being an excellent worke, they were renowned that builded it: So Peace being a singular blessing, they must needes be thrise blessed that make it. As God is glorified in the excellent frame & structure of the heauens, because his wisedom, power & goodnes shine therein most resplendently: So is the Peace-maker much honoured in this excellent worke of Peace, because such goodnesse and blessednesse are knit to the same inseparably.

Aristot. 1. poster. cap. 2.

Psal. 74. 5.

Psal. 19. 1.

The peace-maker is blessed in the very act of peace; as he is esteemed a blessed man, that quencheth some violent fire: And therefore *Dauid* blessed *Abigail* for staying his hand from the stroake of violence vpon churlish

1. Sam. 25. 32.

churliſh *Nabal*, ſaying; *Bleſſed be thou, who haſt kept mee this day from ſhedding of bloud.*

The peace-makers are bleſſed in their fame, which is like a precious oyntment: *Erat in ore Græcis* (ſaith *Plutarch*) it came into a prouerbe for the honour of *Nicias*, that *Pericles* kindled the warres, but *Nicias* quencht them. How did the Poets ſing of the Spiders making their webs in harneſſe in the dayes of *Numa Pompilius*? And how doe ſtories ring of the ſhutting vp of *Ianus* Temple dore, and keeping warre vnder locke and key, in the dayes of *Auguſtus Cæſar*? And the holy Hiſtorian, which ſets forth *Salomon* famous for his wealth, who made Siluer as plentifull as ſtones in the ſtreet, and for his wiſedome, in that he had a heart like the ſands of the ſea ſhore; yet makes him in nothing more glorious then this, that he was a King of peace, and ſo a liuely type of Chriſt the Prince of peace. As

Eccleſ. 7. 1.

Plutar. in Alcibiad.

2 Chro. 9. 27.

1 Reg. 4. 26.

Plutarch. de vtilit. cap. ab hoſte.

Tully ſaid of *Caeſar*, that in erecting *Pompeyes* ſtatue, hee had ſet vp his owne: ſo hee that hath beene the inſtrument of peace to others, procureth peace to his owne ſoule. I may ſay with the Pſalmiſt, marke the end of this man, for it is peace, yea, it is peace that ſhall neuer end.

Thus haue I hitherto ſhewed that the Peace-makers are bleſſed. But the life of all that, depends principally vpon Application.

Application.

Pſal. 120. 7.

BVt me thinkes I ſee *Iehu* marching furiouſly, and ſaying, What haſt thou to doe with Peace? For as *Dauid* ſaith, there are ſome who are enemies to Peace, and for ſuch here is a corraſiue. Firſt, wee ſee what wee may conclude of Peace-breakers; for in this alſo the Axiom is good, *contrariorum contraria eſt ratio*: if the Peace-maker be bleſſed, the Peace-breaker muſt needes be curſed;

curſed; if the one be *filius Dei*, the other muſt needes be *filius Diaboli*, as *Gregory* concludes againſt him. *Gregorie.*

There are ſome, who like Salamanders, liue in the fire of contention; that are neuer quiet within themſelues, but when they are at variance with others. Some there are that are ſtill ſowing the ſeedes, and blowing vp the coales of contention. What are theſe, but the diuels bellowes, and his ſeedeſ-men? And therefore may S. *Paul* very fitly call them ἄτοποι, adſurd men. And hee hath iuſt cauſe to challenge the factious *Corinthians* to be carnall, becauſe of their contentions: For as the beaſts that were ſauage in the field, were quiet in the Arke: So would theſe men, were they come ſincerely into the Arke of the Church; lay by the humour of contention, and (as the Apoſtle exhorteth) ſtudy to be quiet. *Ve homini* (ſaith Saint *Bernard*) *per quem vinculum pacis turbatur.* Woe be to the man by whom

2 Theſ 3.2.

1 Cor. 3.3.

1 Theſ. 4.11. Bern. *in Cant. ſer.* 29.

the bond of peace is violated.

Rom. 16. 17. Saint *Paul* in the ſixteenth to the *Romanes*, ſpeaking of theſe Cankers & Catterpillers, exhorts vs to marke thoſe that make contentions, and auoid them. Marke them as you would the Baſiliſke, auoide them as you would a Peſt-houſe, where *Lord haue mercy vpon vs* is written vpon the doore. I will briefely doe the one, let vs all diligently endeauour the other.

The firſt and greateſt Peace-breaker in the world is Sathan, a name expreſſing his nature; for he is an aduerſarie to Peace. *Deus plantat, inimicus euellit*; where God plants peace, the Diuell pluckes it vp by the roote; and like that wicked ſeedeſ-man, ſowes the tares of contention.

Auguſt. de temp. ſerm. 169.

He firſt diſſolued the happy peace betweene heauen & earth, betweene God and man.

Secondly, hee made a breach betweene man and man, ſo that when there

there were ſcarce three men in the world, he ſtirred vp one of them to murther another.

Thirdly, betweene man and the creatures: For whereas *Adam*, in his ſtate of obedience, was Lord ouer all the beaſts of the field, and the fowles of the heauen: In his caſe of rebellion, which was by Sathans inſtigation, all the creatures became rebellious vnto him.

Fourthly, he brake the peace betweene the creatures themſelues: For they which were like the ſtrings of a well tuned inſtrument, yeelding an excellent harmony; were brought into ſuch a diſcord, as will neuer be reformed while the world ſtandeth.

Fifthly, in a word, he made man at warre within himſelfe, whileſt the vnruly paſſions and perturbations doe contend in his corrupted ſoule, like the oppoſite elements in the confuſed Chaos. This is a cruell peace-breaker, auoide him.

Next to the Diuell the prince of darkeneſſe, I may fitly ranke the Biſhops of *Rome*, who challengeth a great ſoueraignty in the ſuburbs of hell; and concerning the kingdomes of the earth, take vp that claime in the fourth of *Luke*, (doubtleſſe as the Diuels deputies;) *All theſe kingdomes are mine, and to whomſoeuer I will I giue them.* They haue changed *Peters* keyes, which Chriſt gaue him to vſe, into *Peters* ſword, which Chriſt bad him put vp with a *ſubpæna* of periſhing by the ſword, if hee tooke it. I haue wondered at that Romiſh ceremony; that The *Pope* on Chriſtmas day at night, ſends a hallowed ſword to ſome great Prince, whom he in ſpeciall manner fauours. How vnfit a preſent is a ſword from a Church-man? ſurely a Bible had beene much better beſeeming his function. And how vnfit a time is Chriſtmas, a feſtiuity celebrated in remembrance of Chriſts incarnation, the Prince of Peace? They

Purgatory.

Luke 4.6.

Mat. 16.19.

Mat. 26.52.

See Cerem San. Roma. Eccleſ. lib. 1 ſec. 7.

They ſhall haue the honour next to the Diuell, of being the greateſt Peace-breakers in the Chriſtian world. For ſome of them forth of their intolerable pride, to raiſe their thrones on high, * as *Boniface* the 8. Some forth of their inſatiable couetouſneſſe, to aduance their kinsfolks, as *Innocent* the 8. Some forth of their implacable malice, and deſire of reuenge, as *Iulius* the ſecond, (who was *laborum patientiſſimus iniuriarum impatiens*) haue ſtirred vp the ſtormes of many bloudy warres amongſt Chriſtians. How vnfit for a Biſhop is that Elogie of *Iulius* the ſecond. *Moritur bellica gloria clarus*, he died a braue Souldier. And diuers others I might mention, of whom their own Hiſtorians doe write, that they liued rather like Souldiers and ſwaſh-bucklers, then Paſtours and peace-makers. They did not greatly regard that ſpeech of *Gregory* the great, *Nos paſtores facti ſumus, non percuſſores*: Wee ſhould be feeders,

* Who raiſed ſuch broiles, both at home and abroad, *vt tota ſerè Italia tumultuaretur. Platina.*

Plat in Iul. 2. &c. Vide Guicc. ſtory more at large.

Spiritus militares magis quàm religioſos geſſit. Ioh. 11. Platino.

Greg Epi. lib. 2. Indict. 11. Epi. 52

not fighters. You shall hardly finde such furious immanity amongst the Barbarians, as you shall reade done by these holy Fathers one vpon another, both liuing and dead. No Church in Christendome can vye Schismes, for violence and durance, with the Church of *Rome*. Insomuch that she hath beene sometimes like Cerberous with his three heads, and each of them ready to deuoure another. What broiles and combustions haue they raised betwixt Monarches and their Subiects, by sending forth their thunder-bolts of Excommunication, absoluing them from their due allegiance, and dissoluing the strongest bonds of grace and nature? These great Peace-breakers haue beene well marked by diuers, and ode them.

Vide Platinam in vit. Sergij tertij.

Vide Genebr. Chro. & Onuphr.

Next to the *Popes*, we will place the *Popes* Ianisaries, the *Iesuites*. Men sent forth to cast about the wilde-fire of broyles in Kingdomes and Common-wealths; of whom I may say,

ſay, as *Lactantius* ſpeakes of the Philoſophers, *Nomen ſibi ſolum retinuerunt.* For how vnlike are they to him, whoſe name they doe moſt impudently and iniuriouſly vſurpe? He went about doing good; they, like the great peripateticke in the firſt of *Iob*, goe about doing miſchiefe: His words and deedes were alwayes attended with compaſſion and mercy; theirs, as men of their owne vnction confeſſe, are cruelty and tyranny. None more meeke and humble then hee; none more proud and lofty then they. Indeede they reſemble their Father and founder *Ignatius Loyola*, who had auſpirared his new found deuotion in blood, had not his Mule (like *Balaams* Aſſe) beene wiſer then the Maſter, or rather the prouident hand of God ſtopt his intended deſigne. [a]

As in auncient time you had no play without a Diuell in it; ſo in theſe latter dayes, you haue ſcarce a treaſon, but a Ieſuite is an actor in it.

Lactan. Inſtit. 6.5.

That is, *Ieſus.*

Acts 10.38.
The Diuell.
Iob 1.7.

Quodlibet p.34.

[a] He being offended with a Moore (with whom he trauailed on the way) for ſpeaking againſt the Virgin *Mary*; after the Moore was departed frō him, diſputed with himſelfe whether he might lawfully kil him. At laſt, comming to a place that parted into two wayes, he laid the raine

it. The times haue beene, that other Friers and Monkes haue had their ſhares in treacherous conſpiracies, but now the Ieſuites haue in a manner ingroſſed thoſe things into their owne hands. Theſe are Machiauelian Peace-breakers, auoid them.

But what, are our Church and Common-wealth without Peace-breakers? Would to God they were. I may ſay with Saint *Bernard*, *Pax a paganis, pax ab hereticis, &c.* Neither Pagans nor Heretickes (bleſſed be God) doe much moleſt vs: But we are incumbred with certaine contentious brethren, who ſtriue as earneſtly about matter of ceremony and circumſtance, as Saint *Iude* exhorteth vs to doe for the faith which was once deliuered to the Saints: and feare more to put a Surpleſſe on their backes, then to deriue that dreadfull woe vpon their ſoules; *Woe be to me, if I preach not the Goſpell.* It will be obiected, that what they doe is for religion and zeale to

Gods

on his Mules necke, reſoluing, that if ſhe went the ſame way the Moore went, he would goe after and kill him; but it pleaſed God that the Mule went another way. *Ribadmeira. in vita Ignat. Loiola. lib. 1. cap. 3.*

Bern. in Pſal. 91. ſer. 6.

Iude Epi. verſ. 3.

1 Cor. 9. 16.

Gods glory. But alas cannot zeale and religion ſtand in a Church profeſſing and aduancing the Goſpell without ſtrife and contention? I doubt not but I may ſay of ſome of them; They haue the zeale of God, though not according to knowledge. Oh how happy were it, if they would let iudgement be their guide, and not ſuffer themſelues to be ouer-ruled by preiudicate opinion.

But may not I ſay alſo with Saint *Auſtin* concerning ſome others, There is *vox pietatis*, which is, *excuſatio iniquitatis*? There is nothing more ordinary then ſpecious pretenſes. The Turkes ſay it is for *Mahomet* that they make warre vpon Chriſtians, and the Pope pleades it is in *ordine ad Deum*, that he diſturbs Common-wealths. But what tell you me of *Iacobs* voice, when I ſee *Eſaus* hands; theſe men may be *pacidi*, ſure they are not *pacifici*. *Aug. in Pſal. 38.*

What? is it the Church gouern-

ment

ment they would haue altered from Epiſcopall to Presbyteriall ? If that were granted, what the iſſue thereof would be, let *Amſterdam* admoniſh vs, where the Browniſts [a] doe ſo ordinarily and violently toſſe their cenſures and Excommunications one againſt another; [b] ſubdiuide themſelues into diuers Schiſmes, and Sects, and carry themſelues ſo imperiouſly [c] in their Conſiſtories, that if any Biſhop amongſt vs (whom they challenge for Lord-lings) carry himſelfe more Lordly and loftily then thoſe men doe, *deponatur*. But theſe are brethren, and I heartily wiſh therefore, that by ſome good meanes they were reformed; if not, it is the Apoſtles precept that they be auoided.

Neither is the Common-wealth without Peace-breakers. You haue certaine Leguleians, ſome Lawyers I ſay (for the iudicious and conſcionable Lawyer I honour as a worthy man and member in the Com-

mon-

[a] See the prophane ſchiſme of the Browniſts. *cap.* 10. *pag.* 58.

[b] *Johnſon* and *Ainſworth*, the Paſtor, and Doctor. And their Diſciples into Anabaptiſme, &c.

[c] *Franc. Johnſon* their Paſtor and Patriarch, ſuffered his aged father, (who went to *Amſterdam* to make peace betweene his ſons) to ſtand two houres on his feete before him, whileſt himſelfe ſat all the time. And ſent him home, yea to his graue, with the ſentence of Excommunication vpon him. See the prophane ſchiſme of the Bro. *p.* 65.

mon-wealth) who either through ignorance, or of a worſe minde, are the cauſes of many ſuites and controuerſies. Thoſe who *Nero*-like ſet all on fire that they may warme themſelues by the heate thereof: Thoſe who doe ſtudie *vt fraudem fariant legi*; finde trickes to peruert and couſen the Law. Thoſe who are like vnconſcionable Chirurgeons, that keepe ſores from healing to continue their gaine; thoſe are the *bouteſeus*, whom I obſerue to be great Peace-breakers. Gratian.

The many ſuites depending in euery Court argue our much want of peace. And albeit I may ſay with comfort, that I neuer yet had any ſuite againſt any man, nor any againſt me in any Court in this Kingdome: yet when along the ſhore, I ſee with *Themiſtocles* the ribbes and rackes of Gallyes toſſed in theſe ſurges, I condole their condition. But peraduenture it will be obiected, it is the Clyents fault, whoſe contentious

tious disposition cannot indure to be without suites. If so, I wish him the benefit in the Embleme; Let him lurke close vnder these bushes, till he be thorowly fleeced. Were I before them who possesse the honourable seates of Iustice, I would exhort and beseech them to discard needelesse suites, and to dispatch the needfull.

Now besides these, there is a generation of bloudy *Esaues*, who professe themselues enemies to Peace; those who are but a word and a stabbe; or, which is worse, settle vpon the dregges of their malice, till they obtaine opportunity of reuenge. Amongst such, a small quarrell yeeldes a challenge, and brings them into the field, * where the prodigality of their liues shew that they are little worth. To giue one of them the foole were piaculare; yet doe they not sticke to demonstrate in act, what they detest in conceit; for what greater folly then

* As *Aristippus* answered one that obiected feare to him in danger by sea. *Tu quidem non magnopere sollicitus es pro anima nebulonis; ego pro Aristippi anima. Aul. Gel. Noct. Att.* 19. 1.

then to become a slaue to vnruly passion? and to hazard both soule and body vpon a needlesse point, yea vpon so needlesse points as they commonly doe? His Maiestie, forth of his Princely care and deepe iudgement, hath well obserued the misery and madnesse belonging to these Duels: those that are wise will auoid them.

But here I will pause; for if I should descend from generall faculties to personall faults, my speech would runne in *infinitum*.

It hath fared with me in this my last discourse, as with a Trauailer, who vpon the hearing of *hue* and *crie*, leaues the roade to pursue Malefactours; For these Peace-breakers haue drawne me a great deale out of the way, wherein I was walking. But I will returne into the Kings high-way, the way of Peace, which is the roade to heauen.

The time doth admonish me to draw to an end; yet I am loath my

Sunne

Sunne should set in a cloude, my calme should end in a storme, and my song of Peace and vnitie in a discord.

As before I exhorted you in Saint *Pauls* words to marke the Peace-breakers, and to auoide them: So must I now say with the same Apostle, *Let vs follow those things that concerne Peace.* If we will walke in the way of Peace, then shall we doe well, like good souldiers, to follow Christ Iesus our captaine, and like good subiects, him our Prince of Peace. And him we haue both *lucem* and *ducem*, our light and our guide; for he came into the world, *to giue light to them that sit in darkenesse, and to guide our feete into the way of Peace.* We will therefore marke some of his precepts, and obserue some of his pathes, that wee may walke in them.

Rome 14.19.

Luke 1.79.

The first path to Peace is Humilitie, which *Gregory* calls *radicem pacis*, the roote of Peace. Learne of me

Greg. Epist. lib. 11. Indict. 6. Epist. 45.

me (ſaith Chriſt) that I am lowly and meeke of heart, and you ſhall finde reſt to your ſoules. Hee came like rayne into a fleece of Wooll, or (as it is in the Hebrew) into the mowne graſſe, which fals ſoftly and makes no noyſe; as *Lactantius* expounds the place; yea, he did not ſtriue, neither was his voyce heard in the ſtreetes. Saint *Chryſoſtome* ſaith truely, *Nihil adeo corpus eccleſiæ ſcindit atque ſuperbia*: Nothing rends the body of the Church ſo much as pride doth; which accords with that of *Salomon*; *Onely by pride doe men make contention.* And what I pray you hath cauſed the preſent quarrels in our Church, but this? For when men cannot ariue at greatneſſe by a direct courſe, they ſeeke it by a compaſſe of their owne deuiſing; if they cannot haue it by worth, they will ſeeke it by ſingularity: But whoſoeuer will be the ſonne of Peace, muſt follow Chriſt Ieſus our Prince of Peace in

Mat. 21. 30.

Pſal. 72. 6.

Nullum ſtrepitum facit Lact. lib. 4. ca. 16.

Mat. 12. 19.

Chryſ. in Rom. hom. 27.

Pro. 13. 10.

his pathes and precepts of Humilitie.

Againe, Iustice and equity are great Peace-makers: For *Mercy and Truth meete together, Righteousnesse and Peace kisse each other.* Wrongs and iniuries kindle the fire of contention, Iustice and equity quench it. Those that are imployed either in matters of arbitrement or iudgement, must be like the Center in the midst of the Circumference, which is as neare to one part of heauen as another. As when our Sauiour saluted his Disciples with a *Pax vobis*, Peace be vnto you, *stetit in medio*, he stood in the middest of them: and it is his main precept, *Whatsoeuer you would that men should doe vnto you, doe you the same to them, for this is the Law and the Prophets.* Thus Iustice and equity are the speciall pathes wherein euery sonne of Peace must follow our Prince of Peace Christ Iesus.

Psal. 85. 10.

Iohn 20. 19.

Mat. 7. 12.

Another especiall path of Peace

is

is Patience, which will teach a man not to offer, but rather to ſuffer wrong; for they muſt be *patientes* that will be *pacifici*, as *Tertullian* ſaith. They muſt account it their honor to paſſe by a tranſgreſſion, and hold it pious wiſedome to buy their peace, though it be with ſome wrong, ſome damage: As *Abraham* offered to *Lot* the choiſe of the right hand or the left, which was his owne in equity; and as our Sauiour paid tribute, when he might haue pleaded immunity. And here againe we haue [a] Chriſt a patterne without a parallell; [b] neuer was there any, who endured the like iniuries and indignities, eſpecially if you conſider the perſons, agent, and patient, ſcoffes, railings, ſlanders, blaſphemies, bonds, buffets, whippes, nippings, thornes, nayles, ſpeare, yea whatſoeuer hell, or the malice of miſcreants could deuiſe againſt him: Yet all this he endured with admirable patience; yea in all this he was *tanquam ouis*,

1 Cor. 6. 7. They muſt be patient that will be Peace-makers. Pro. 19. 11.

Gen. 13. 9.

a *Vtramque es mihi domine Ieſu & ſpeculum patiendi & præmium patientis. Bern. ſuper Cant. ſer. 48*

b *Geſſit mira, pertulit dura, nec tantum dura, ſed & indigna. Bern. de diligendo Deo.*

as a ſheepe before the ſheerer, hee was dumbe; yea as a ſheepe not onely before the ſhearer, but euen before the ſlaughterer he opened not his mouth.

Non ſolùm coram tondente ſed coram occidente obmutuit. Bern.

And in this path of Patience, muſt euery ſonne of Peace follow Chriſt Ieſus our Prince of Peace.

The laſt path of Peace that I will obſerue, is Chriſtian wiſedome and diſcretion: For as Peace is the tranquillity of order (according to Saint *Auſtins* deſcription:) ſo Wiſedome and diſcretion muſt marſhall order, as the Schooleman obſerues. And therefore hee ſaith truely, that although Peace and Charity haue great affinity, yet in this they differ, That Charity hath Peace, Wiſdome makes Peace. And this made *Gregorie* tell Biſhop *Serenus*, who being tranſported with raſh zeale had ſcandalized diuers, *Zelum diſcretione condiſſes*, you ſhould haue ſeaſoned your zeale with diſcretion; yea, it is the precept of our bleſſed Sauiour,

Pax eſt tranquillitas ordinis. *Aug. de ciui. dei.* 19. 13. *Aquinas.*

Charitas pacem habet, ſapientia facit.

Indict. 4. Epi. 9.

Col. 2. 3.

in

in whom all the treaſures of wiſedome are hid: Haue ſalt in your ſelues, and haue peace one with another, ſhewing that the brine of diſcretion muſt be the meanes to ſeaſon and conſerue the bleſſing of Peace. Mark.9.30.

Loe theſe are the pathes of Peace, wherein the ſonnes of Peace muſt follow their Prince of Peace Chriſt Ieſus. And (that I may vſe the Apoſtles words, *Gal.6. As many as walke after theſe rules, Peace ſhall be vpon them, and vpon the Iſrael of God.* Gal.6.16.

Yet one friend of Peace more I may not altogether forget, and that is Prayer. This *Chryſoſtome* cals *propugnaculum pacis*, the fortreſſe of Peace. It is the rule of the kingly Prophet, and therefore the rather to be regarded: *O pray for the peace of Ieruſalem.* Pſal.122.6. It is the frequent Prayer and precept of the profound Apoſtle. Therefore (to conclude) I will accordingly turne my ſpeech from man to God, and ſay; *Bleſſed be God,* As Rom.12.18. Coloſ.3.15. Phil.2.1. 2 Theſ.3.16. & *paſſim.*

who hath planted peace in our borders: Bleſſed be Ieſus Chriſt, who hath giuen vs peace with God, with men, with our owne ſoules. Lord let this excellent worke of Peace proſper ſtill in the hands of our King of Peace; and eſtabliſh his throne in Peace, to him and his poſterity, whileſt the Sunne and Moone ſhall endure; and that through Ieſus Chriſt our Lord and onely Sauiour, to whom with thee and the holy Ghoſt, be all honour and glory, might, maieſtie, and dominion now and for euermore.

Amen.

FINIS.

THE SECOND Sermon.

Bleſſed are the Peace-makers: for they ſhall be called the children of God.

SAint *Chryſoſtome* in his fift Homily vpon *Geneſis* ſaith, it fares with him in handling that Scripture, as it doth with them who labor in mines of Gold. For they hauing found ſome rich veine of Ore, hardly ceaſſe from digging. And ſo fares it with me, who, hauing in the golden mine of theſe Beatitudes light vpon a a rich veyne, I meane this

Qui in auriſodinis laborant, &c.

beatitude, which in the iudgement of Saint *Austin* (the most iudicious of the ancient fathers) is the most excellent of seauen, I am loath to cease from prosecuting what I haue begunne.

Aug. tom. 8. Serm. Dom. in mon. lib. 1.

I haue heretofore obserued, that these words containe a Benediction, *Blessed are the Peace-makers*, and a reason or manifestation of the benediction: *For they shall be called the children of God.* The benediction I haue handled, and the reason now remaines to be considered. Wee reade in the first of *Samuel* and the seauenteenth, that *Dauid* hauing heard somewhat ingenerall, concerning the reward of him that should incounter and conquer *Goliah*; For his better incouragement in that combat, enquires in more particular, *What shall be done to the man that killeth this Philistim?* So, mee thinks, those who haue heard in generall that the Peace-maker is blessed being the sons of peace, should

1. Sam. 17. 25.

Ver. 26.

for

for their further comfort and incouragement, in the practiſe of this excellent dutie, enquire more particularly wherein this bleſſedneſſe doth conſiſt. And that is the thing which I now intend to ſhew, in theſe words, *For they ſhall be called the children of God*; wherein I note theſe foure particulars.

Firſt, a word of Connexion, which knits the benediction and reaſon together ὅτι, *For.*

Secondly the exaltation or aduancement of the Peace-makers, *For they are* υἱοὶ τοῦ θεοῦ, *the children of God.*

Thirdly the appropriation of this aduancement, αὐτοὶ, *They*, not onely, *cum aliis*, but *præ aliis, are the children of God.* Before others.

Fourthly the promulgation or publication of this aduancement, κληθήσονται, *They ſhall be called ſo, they ſhall be called the children of God.*

And of theſe points in order.

The

The first part: The word of connection ὅτι, For.

ONe would haue thought, it had been enough to heare from the mouth of our blessed Sauiour positiuely, *Blessed are the Peace-makers.* For if *Pythagoras* his *ipse dixit*, was such a stickler amongst his schollers, how much more should our Sauiours be amongst his followers? If we receiue the testimony of men (saith Saint *Iohn*) the testimony of God is greater. Loe, here is the testimony of him who is both God and man, and therfore the greatest that may be, and consequently to be carefully regarded. It is lawfull to lay the opinions and positions of men in the balance of examination, that Reason may be poysed and pondered with Reason, as Saint *Austin* saith. But this honor should be euer giuen to the word of Christ, that we shold say with the *Centurion*, Speake the word onely. And when Christ hath spokē the word, we shold rest

1. Ioh. 5. 6.

Ratio cum ratione.

Mat. 8. 3.

reſt in it, & waite vpon it. Yet hath it pleas'd our bleſſed Sauior, for our further inſtruction & comfort, to adde to his cõfortable aſſertion a pithy reaſon.

Euery one hath his ὅτι, eyther ſound or ſeeming reaſon for his actions and opinions, *Etiam ſi cum ratio; ne inſaniat*, he will rather ſhew himſelfe ſenceleſſe, then ſeeme vnreaſonable. Thus hee that caſt his money into the Sea, did it, becauſe they were *malæ cupiditates*; of whom one ſaid well, *Ego dubito, vtrumne ſanius an demens fuerit*, I doubt whether the man were mad or in his right wits, for the euill was not in the money, but the minde of the poſſeſſor. The Epicure hath his ὅτι, of voluptuouſneſſe, *Let vs eate and drinke, for to morrow we ſhall dye*; whereas his inference ſhould haue beene that of *Eſaiah* to *Hezekiah*, *Set thine houſe in an order, for thou muſt dye*. *Adam* after his fall, had his ὅτι of hypocriſie, *I heard thy voice in the Garden* (ſaith he) *therefore I was afraide*. He might

Lactan. lib. 3. ca. 13.

1. Cor. 15. 32.

Eſa. 38. 7.

Gen. 3. 10.

might as well haue complained of the light, becauſe he had ſore eyes; for the feare that ſhaked *Adam* like a feuer, was from within him, namely his ſinfull condition.

The libertine hath his ὅτι of ſecurity; *We may ſinne, becauſe we are not vnder the Law, but vnder Grace.* Rom.6.15. But Saint *Paul* hath taught vs a better conſequent in the ſecond to *Titus*. *The grace of God, which bringeth ſaluation vnto all men, teacheth vs to deny vngodlineſſe and worldly luſts, and to haue our conuerſation ſoberly, and righteouſly, and godly in this preſent world.* Tit.2.11. Our diſputer too, hath his preſumptuous ὅτι, *We may not kneele when we reteiue the Sacrament, for that geſture would argue an inferiority on our parts to Chriſt.* Diſput. pag.7. May not I ſay of him in *Lactantius* words, *Hic profectè rationem non aſſerit, ſed euertit*: Lactan. lib.2. cap.12. This man is no ſupporter, but a ſupplanter of reaſon. For ſurely his reaſon is neerer to blaſphemy againſt Chriſt, then we are in equality

to

to Christ. Thus humane reasons are, many times, like the Commets, not fixed in any orbe of truth; and like pictures, which a farre off seeme very faire, but at hand are very course. But our Sauiours reasons are like himselfe, sound, diuine, heauenly.

The second part: The aduancement of the Peace-makers.

AND such is the waighty reason here vsed, *The Peace-makers are blessed, for they are the children of God.* And this indeede is a great aduancement. For as *Clemens Alexandrinus*, concurring with *Plato*, saith, It is *vera beatitudo*, true blessednesse to be like God, which is the case of all Gods children, who haue that image restamped vpon them, which was defaced in *Adam*. *Stromat. lib. 2.*

When *Esau* found that his brother had preuented him, and got the blessing from him, hee wept bitterly, and said, *Hast thou but one blessing?* Gen. 27. 38.

ſing? Bleſſe me, euen me alſo my father: but the aged & indulgent father, who would gladly haue heaped innumerable bleſſings vpon his beſt affected ſonne, had already conferred vpon *Iacob* the ſpirituall bleſſing not to be reuoked. And therefore albeit he had a temporall bleſſing for him,

Ver. 39. *The fatneſſe of the Earth, and the dew of Heauen*: yet the ſame, being no way comparable to the ſpirituall, he will not vouchſafe it the name of a bleſſing. But behold, we haue here, not the bleſſing of *Eſau*, but of *Iacob*; not a temporall and earthly, but a ſpirituall and heauenly, yea, that which as farre exceedes all earthly bleſſings, as the heauens are aboue the earth. And this onely the God of heauen diſpenſeth.

Dan. 2. 48. *Nebuchadnezzar* may make *Daniel* a great man, giue him many and great gifts, and make him gouernour ouer the whole prouince of *Babel*; *Daniel* the ſecond. *Pharaoh* may

Gen. 41. 42. 43 ſet *Ioſeph* ouer all the land of *Egypt*, put

put his ring vpon his hand, array him in garments of fine linnen, put a golden chayne about his necke, set him vpon his second Chariot, and cause the people to bow vnto him, *Gen* 41. *Ahashueroſh* may cloath *Mordecai* in royall apparell, set the crowne royall vpon his head, and cause him to ride on his owne horse through the streetes of the Citty, *Hester* 6: Thus shall it be done to the man, whom the kings of the earth will honour. But to make vs the children of God, to giue vs heauen for our inheritance, to aduance vs to the Throne with Christ, and to inuest vs with the crowne of glory, it is onely in his power who is the King of Kings: and this indeede is the transcendent aduancement. If it was esteemed a great fauour, that Christ called his disciples friends: how great is this honour, that God vouchsafes to call vs his sonnes, his children?

Heſt. 6. 8.

Heſt. 6. 11.

Ioh. 15. 15.

God hath diuers sonnes, he hath

By eternall generation.

By creation.

By partaking his dignity.

By publike profeſſion.

By adoption.

a ſonne *æterna generatione*, his onely begotten Sonne Chriſt Ieſus, *Iohn* 1. He hath ſonnes *potenti creatione*, for ſo the Angels are called *Iob.* 1. *Dignitatis participatione*, for ſo kings are ſtiled *Pſal.* 82. *Publica profeſſione*, For ſo the ſonnes of *Sheth* are intituled, *Gen.* 6. *Gratioſa adoptione*, For ſo all the faithfull are called in ſundry places of Scripture. It is true (as Saint *Auſtin* ſaith) *Nemo in filijs Dei ſimilis filio Dei*: Amongſt all the ſonnes of God, none is like the onely begotten Sonne, who is the brightneſſe of the glory, and the ingrauen forme of his perſon; Yet is this our ſonneſhip by adoption, exceeding admirable and comfortable.

Aug. in Pſal. 88

Heb. 1. 3.

It is admirable in diuers reſpects, Firſt it is not forth of any deſert, which amongſt men is the ordinary ground of Adoption, as Saint *Auſtin* ſaith, *Homines voluntate faciunt quod natura non potuerunt*. Mens wills ſupply where nature fayles; for hauing no children of their owne, they adopt

Aug. in Ioh. tract. 2.

adopt ſome others; So did *Auguſtus Cæſar Tiberius*, *Pharaohs* daughter *Moſes*, *Mordecai Heſter*; and many others, whom diuine and humane ſtories doe mention. But there was no ſuch neceſſary ground of our adoption. For albeit wee wanted a Father, yet God wanted no ſonnes, no children. He had the elect Angels vpon whom he might haue conferred his fauours; hee had his onely begotten ſonne, the ſonne of his loue, concerning whom hee hath more then once proclaymed from heauen, *This is my welbeloued Sonne in whom I am well pleaſed.* So that I may ſay in Saint *Bernards* words, *Profectò hæc eſt indulgentia non indigentia*: Surely this proceeded forth of Gods indulgence, not indigence; It was not any defect in God, that cauſed him to adopt vs his children.

Quoniam ſiniſtra fortuna mihi filios eripuit. Sueton.

Coloſ.1.13.

Mat.3.17. Mat.17.5.

Secondly our adoption is yet more admirable, in that it is founded in Chriſt. For wee were prede-

Eph.1.5.

Mat.25.34.

ſtinated to the adoption of children by Chriſt Ieſus. And albeit the heauenly inheritance did anciently belong to vs, as being prepared for vs from the foundation of the world; Yet, as *Eſau* ſold his birthright, which the law of nature had caſt vpon him, ſo wee in *Adams* atayndor, did forfeit our inheritance, which God had prepared for vs: But when the fulneſſe of time came, God ſent his Sonne that hee might redeeme vs, and wee might receiue the adoption of ſonnes. *Gal.*4.5.

Qui vnicus natus eſt vnus manere noluit. Aug. in Ioh. trac.2.

Aug. in Pſal.53

In ſuch a caſe as this, men cannot brooke riualitie, or copartnerſhip, no more then the world can indure two Sunnes: Yet Chriſt Ieſus, who was the onely Sonne of God, would not remaine ſo; here was *mira dignatio*, a wonderfull fauour. Yea, hee that was the Sonne of God, became the ſonne of man, that we the ſonnes of men, might become the ſonnes of God; here was *mira mutatio*, a wonderfull change. Yea, that which

which was yet more ſtrange, *Emit ſibi fratres ſanguine ſuo*, as the ſame father ſaith; It pleaſed him to purchaſe brethren, and that at no leſſe a price then his precious blood. So, that which might in all likelyhood haue beene a powerfull barre, became an effectuall bond of our adoption. *Aug. de verb. Dom. Serm. 27.*

Thirdly, this our adoption was yet more admirable, in reſpect of our vncapableneſſe of this fauour, this honour. For although adoption be *gratioſa admiſſio ad participandam hæreditatem*, euen a free and gratious admittance to the participation of an inheritance, as the Schole-man ſaith: Yet commonly, men in this act haue an eye to ſome worth in the perſon whom they adopt. But as *Dauid* ſaid to *Saul*, *Who am I, and what is my fathers houſe, that I ſhould be ſonne in law to the King?* So may I ſay, who were we, and what were our merits, that God ſhould vouchſafe to take vs for his *Aquinas. 3 d. q. 23.* 1. Sam. 18. 18.

Luke 15.19.

children? Wee might confesse ingenuously with the prodigall childe, *Wee are not worthy to bee called thy sonnes*; and supplycate humbly with him, *make vs as one of thy hyred seruants*, vouchsafe vs euen the least measure of thy fauour, and it is more then wee can expect, then wee can deserue, To see this honour done by some great Monarch to a poore beggar, must needes be wonderfull in the eyes of the beholders; yet that comes exceedingly too short in proportion & comparison of our adoption by almighty God. For what proportion, what comparison betweene heauen and earth, God and man? Yea, if our condition had beene base and ignoble onely, and not sinfull also, it had beene lesse strange: But we, being by birth and conception wretched sinners, enemies to God, and by nature the children of wrath, to make vs the children of God, is an vnspeakeable fauour, and deserues that σωίστησι in

Psal. 51.5.
Rom. 5.10.
Ephes. 2.3.

in the fift to the *Romanes*, *God ſets forth his loue*. *Sarah* ſpake eagerly and angerly concerning *Iſhmael*, *This ſonne of the bond-woman ſhall not be heire with my ſonne*. And might not God haue ſaid as roundly and reſolutely concerning vs, Theſe bond-ſlaues of ſinne and Sathan ſhall not be heyres with my Sonne? But ſuch is the goodnes of our gratious God, that he deales with vs like the father of the Prodigall childe, of whom Saint *Ambroſe* ſaith, *Filius timet conuitium, pater adornat conuiuium*. The ſonne feares a ſharpe check, but the father prouides a dainty feaſt. For hee, not onely pardons our indignities, but crownes vs with mercy and louing kindneſſe.

Rom. 5. 8.

Gen. 21. 10.

Ambroſ. in Luke 15.

Pſal. 103. 3. 4.

Fourthly, this our adoption is admirable in the latitude of aduancement; as Saint *Paul* preſſeth it moſt ſoundly and ſweetely in the eight to the *Romanes*; If we be children, wee are alſo heyres, heyres of God, and ioynt heyres with Ieſus

Rom. 8. 17.

Chryſ. in Rom. Hom. 14.

Chriſt. Here *Chryſoſtome* obſerues three notable paſſages of honour, euery one ariſing by degrees aboue another. For firſt, where as one may be a childe and yet not be an heyre, we are not onely children but heyres alſo. Secondly, wee are not heyres to any mortall man, though neuer ſo potent, but heyres to the immortall and omnipotent God. Thirdly, we are not baſely aſſociated in this our inheritance, we are co-heyres annexed to Ieſus Chriſt, then which there can be no greater honour. For when our Sauiour will propoſe the greateſt aduancement that may be, to them who haue done worthily in the ſpirituall warfare, it is this, *To him that ouercommeth will I giue to ſit with me on my Throne, as I haue ouercome and ſit with my father on his Throne.*

Reuel. 3. 21.

In regard therefore of the aduancement which attends our adoption, well might Saint *Iohn* ſay, *Dedit eis poteſtatem*, as the vulgar latine hath

Pſal. 1. 12.

hath it, To them hee gaue power to be made the ſonnes of God: and *Gregory* thereupon, *Quid hac poteſtate altius? Quid hac altitudine ſublimius?* Well might he call it ἐξουσίαν, a prerogatiue or dignitie, as *Ianſenus* well interprets the word: For it is the greateſt prerogatiue that heauen and earth doe yeelde. If it were the higheſt ambition of that great conqueror to be eſteemed *Iouis filius*, what an honour is it to be called the children of *Iehouah*, the great God of heauen and earth? Well might that Apoſtle ſay, *Behold what manner of loue the father hath beſtowed vpon vs, that we ſhould be called the ſonnes of God.* Surely this great aduancement deſerues an *Ecce* to vſher it for demonſtration, Behold; and a *Qualem charitatem* to follow it for admiration, What manner of loue the father hath beſtowed vpon vs. For here is that *Sic Deus dilexit mundum*: So God loued the world; and this *Sic* is like that *Sicut* in the La-

Greg. ſuper Ezech. hom. 6.

Ianſen Conc. Cap. 1.

Alexander, the ſonne of *Iupiter.*

1. Ioh. 3. 1.

Ioh. 3. 16.

Lamen.1.12. mentations of *Ieremy*, it cannot be
Pſal.8.4. paralleld. *What is man, O Lord, that thou art ſo mindefull of him? What are the ſonnes of men that thou ſhouldſt ſo viſit them, ſo honour them.*

Now as this aduancement is very admirable, ſo is it very comfortable: yea, here is a confluence of all comforts belonging to it. It were a tedious, nay, an impoſſible taske to recount them all; I will mention a few, yet ſo, that by a cluſter or two
Numb.13.24. of Grapes, you may iudge of the riches of *Canaan*. Hence it is, that
Rom.8.15. the children of God are freed from the ſpirit of bondage, and receiue the ſpirit of Adoption, whereby they
Mat.7. cry *Abba father*; they haue both acceſſe and audience before the throne of grace. Hence it is that they enioy the eſpeciall prouidence
Mat.6. of almighty God; for their heauenly father careth for them. Fathers
2 Cor.12.14. lay vp for their children, ſaith *Paul*, and how meruailous (ſaith *Dauid*) is the goodneſſe which the Lord hath laid

laid vp for his children, euen before the ſonnes of men? And no meruaile, for hee that ſpared not his owne ſonne, but gaue him for vs all to death, how ſhould hee not with him giue vs all things that are good? Are the children of God in want? the Lord is ready to relieue them; rather then they ſhall lacke, the ſtony rocke ſhall yeelde them water, the heauens ſhall raigne downe Quailes and Manna in abundance. The poore Widow ſhall relieue *Elias*, the Angell from heauen ſhall furniſh him, and the rauenous Rauens ſhall feede him: Thus all the creatures ſhall be ſeruiceable to the children of God, and the earth, the aire, the heauens ſhall be ſtore-houſes for them. Are they in danger or diſtreſſe? the Angels become their gard, and doe pitch their tents about them. Are they not all miniſtring ſpirits to the children of God, that are heires of ſaluation? Are they ſicke? The Lord will make their bed

Pſal. 31. 19.

Rom. 8 32.

Num. 19. 11.

Exod. 16. 13.

1 Reg. *cap.* 17. & 19.

Pſal. 34. 7.

Heb. 1. 14.

Psal.41.3. bed in their ſickneſſe. Are they alone? the father will come and dwell with them. Are they in ſorrow and heauineſſe? behold, their heauenly Father is the father of mercies, & the God of all conſolation. Haue they a iourney, a progreſſe to vndertake? the Lord will be their *fidus Achates*, as he was to *Iacob* in his iourney to *Meſopotamia*, he will be with them whither ſoeuer they goe. But why goe I about to number thoſe comforts that are numberleſſe? Or why doe I confine my ſpeech to the things of this life? Neither eye hath ſeene, nor eare heard, nor can it enter into the heart of man to conceiue what God hath prepared for his children in the life to come. There is that kingdome that cannot be ſhaken, which is the ancient inheritance. There is that City whoſe builder and founder is God, that glorious City which the Angel meaſured with a golden reede, into which they are infranchiſed. There is that

Iohn 14.23.

2 Cor.1.3.

Gen.28.15.

Heb.12.28. κληρονομησατε:
Mat.25.34.
Heb.11.10.

Reuel.21.15.

bleſſed

bleſſed ſociety, innumerable Angels, the ſpirits of iuſt and holy men, and Ieſus Chriſt the mediatour of the new couenant, to whom they are ioyned. Heb. 12. 22.

There are thoſe ἀμαράντινοι στέφανοι, thoſe thrones and crownes of glory that ſhall neuer fade. Yea, there the ſonnes of God ſhall ſhine like the Sunne in the kingdome of their father. In a word, from this Adoption it is, that the children of God haue an intereſt in all the comforts, and all the creatures that heauen and earth doe yeelde; according to Saint *Pauls* epiphoneme, whether it be *Paul*, or *Apollos*, or *Cephus*, or the world, or life, or death, or things preſent or things to come, they are all yours, becauſe you are Chriſts and Chriſt is Gods. 1 Pet. 5. 4. Mat. 13. 43. 1 Cor. 3. 23.

Behold here the admirable and comfortable aduancement of Gods children: And therein behold the bleſſed condition of the Peace-maker; who is ſo eſtranged from the world;

world; that he doth not in ſome degree deſire aduancement? and who is ſo voide of iudgement, that hee doth not preferre this honour before the greateſt aduancement in the world? *Habetis patrem, habetis patriam, habetis patrimonium*, ſaith Saint *Auſtin*. If you be the ſonnes of peace, you are the children of God, you haue a louing father, a rich inheritance, a goodly patrimonie.

Aug. in Pſa. 84.

When the Apoſtle *Peter* ſpeakes of this, he breakes forth into this vehement acclamation, *Bleſſed be God, euen the father of our Lord Ieſus Chriſt, who hath begotten vs againe, to an inheritance incorruptible and vndefiled, that fadeth not away, but is reſerued for vs in the heauens.*

1 Pet. 1. 3.

Giue me leaue now to make ſome Application of what I haue deliuered, and ſo I will finiſh this maine point. And firſt, I hope that this diſcourſe hath not beene heard of you without comfort. We hold it a great cauſe

cauſe of ioy to be the children of Nobles, and to be admitted into the fauour of Princes, and ſurely they are great temporall bleſſings, that men may lawfully reioyce in. But let me ſay vnto you in our Sauiours words, *Reioyce not in this, but rather reioyce becauſe your names are written in heauen*: let it be your ioy that you are the children of God, and in fauour with the King of Kings, as the Apoſtle ſaith, *Reioyce in the Lord, and againe I ſay reioyce.* Luke 10.20. Phil.4.4.

Againe, are wee the children of God? farre be it from vs to vndervalue the glorious inheritance of the Saints of God in life. Farre be it from vs to diſ-eſteeme it, like that carnall Cardinall, who ſaid he would not giue his part in *Paris* for his part in *Paradiſe*. Let vs not be like profane *Eſau*, who for the ſatisfying of his appetite loſt his birth-right. But rather let vs ſay reſolutely, with *Naboth*, *God forbid that I ſhould make away the inheritance of my fathers.* So, God Cardinall of *Bourbon*. Heb.12.16. 1 Reg.21.3.

God forbid, that for all the vaine and transitory profits and pleasures vpon earth, we should depriue our selues of those riuers of pleasures, which the Saints of God doe enioy in heauen. *Bernard* saith truely of the best things of this present life, *possessa onerant, amata inquinant, amissa cruciant.* The possession of them burdens vs, the loue of them defiles vs, and the losse of them vexes vs: And the time will come, when either the day of death, or the day of iudgement shall swallow them all vp, as the Ocean doth the riuers. *For the glory of this world passeth away like a shadow.*

1 Cor. 7. 31.

Againe, are wee the children of God? then let vs indeauour that our carriage and comportment may answere this dignity. It becomes not the children of Nobles to be conuersant in base actions. And how vnfit is it for the children of God to become like the Indian drudges? to be taken vp with the corruptions of this

this euill world, and to haue their affections in *cæno*, when they ſhould be in *cælo*? Our Sauiour hath taught vs better in the fift of *Matthew*, *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.* Mat.5.16.

To conclude, *Let vs*, as the Apoſtle *Peter* exhorts, *ſtudy to make our election ſure by good workes*; *Let vs get the euidence of our adoption ſealed vp to our ſoules and conſciences by the ſpirit of God.* Then let the earth totter, and her pillars tremble vnder her; let the ſea roare euen to aſtoniſhment; let the heauens burne to diſſolution, and the elements with vehement heate be conſumed; this our adoption ſhall be our comfort on earth, and our crowne in heauen for euermore. 2 Peter 1.10. Rom.8.16.

The

The third part: The appropriation of this aduancement.

BVt what, is this Adoption tyed onely to the ornament of Peace? Surely no: For Saint *Paul* ſaith, *You are all the ſonnes of God by faith in Chriſt Ieſus.* And Saint *Auſtin* inlargeth the meanes, ſaying, We are the ſonnes of God by grace, by faith, by the Sacrament, by the blood of Chriſt. Euery faithfull Chriſtian is made one with Chriſt, whereby he becomes the childe of God; He hath the image of God ſtamped vpon him. And as our natural birth makes vs the children of our earthly parents: ſo our ſupernaturall and new birth makes vs the children of our heauenly father.

Gal 3 26.

Per gratiã, per fidem, per ſacramentum, per ſanguinem Chriſti. De verb. Dom. ſer. 63.

May not I then ſay of the Peace-maker, as Saint *Paul* of the Iewes? *What is then the preferment of the Iew?* So, what is the aduantage and aduancement of the Peace-maker? Yes,

Rom 3. 1.

Yes, and anſwer with him in the ſame place: *much euery way.* Though *Ieſſe* had eight ſonnes, yet was *Dauid* onely the Lords darling: Though Chriſt had twelue Diſciples, yet was *Iohn* the Diſciple whom Ieſus loued: Though all *Iacobs* children were deare vnto him, yet was *Beniamin* the ſon of his right hand: So may I ſay, that howſoeuer all the faithfull are the children of God, and conſequently bleſſed, yet the Peace-makers haue that honour in a more eſpecial kinde, becauſe they doe in a more liuely manner reſemble almighty God, in that which is moſt excellent. For as amongſt the diuine attributes, ſome of them are *quoad nos*, more excellent then others, as namely thoſe of mercy and peace, which are the ſanctuarie to a diſtreſſed ſinner; ſo all thoſe, who doe in a more eſpeciall manner come neereſt to God in the ſame, are κατ' ἐξοχὴν by a kinde of eminency called the children of God: For as *Bernard* ſaith, *Deus, Deus pacis, ergo pacifici filij Dei* *Bern.*

iure optimo vocantur. God is the God of peace, and therefore those who are Peace-makers, are the children of God by especiall right. Though the body of man consist of diuers humours, yet the denomination of the constitution is from that which is most predominate: So, though the children of God be indued with many vertues, yet are they denominated from that which is most excellent, and that is Peace. For there is an emphasis in the word ἀυτοι, *they*. They are like *Dauids* worthies amongst his souldiers, who excelled them in prowes; & like *Saul* amongst the Israelites, higher then the rest by the head. Though all *Iudea* be the Lords, yet the Lord loues the gates of *Sion* more then all the dwellings of *Iacob*. So, albeit he hath many children, yet his sons of Peace are dearest to him. And as *Iacob* bequeathing to euery of his sonnes a blessing, yet bestowed one portion vpõ *Ioseph* aboue his brethren: Euen so the God of *Iacob*, though he haue blessings for all his

2 Sam. 23.

1 Sam. 10. 23.

Psal. 87. 2.

Gen. 48. 22.

his children, yet thoſe that are Peace-makers are bleſſed aboue others. As one Starre excels another in glory, ſo doe the ſons of Peace exceede all that ſhine in the firmament of the Chuch: And hereafter whē others ſhal ſhine as the brightnes of the firmament, they ſhal ſhine as the Stars for euer & euer.

Againe, to this queſtion: Is our Adoption tyed onely to this ornament of Peace? I may anſwere further. Albeit it is not only tyed to that, yet is it ſo tyed to that, that whereſoeuer the one is wanting, the other cannot be enioyed. A man cannot be the childe of God, *quantum-vis polleat virtutibus*, though he were qualified with many other vertues, except he be of a peaceable diſpoſition: he that is not *filius pacis*, the ſonne of peace, muſt needes be *filius mortis*, *filius maledictionis*, the ſonne of death & malediction. Where there is an emptineſſe of peace, there is a barrenneſſe of grace, and the vertues, how ſpecious ſoeuer they be, are but commets: But whereſoeuer peace

Gregor. paſtor. part. 3. admon. 23.

Non peruenitur ad vocabulum beati, niſi per nomen pacifici. Aug. de temp. 169.

is, there are the children of God, yea *they ſhall be called the children of God*: And ſo I come to the fourth and laſt point of this Aduancement, the promulgation or publication of it.

The fourth part: The promulgation of this aduancement.

AND here a doubt meets vs, which may ſeeme to eclipſe all the former comforts. For as one ſayes, *multa videntur & non ſunt*; ſo, *multa vocantur & non ſunt*: As many things ſeeme which are not, ſo many are called that are not, as *Ireneus* ſaid to *Marcus* the *Gnoſticke*, *Vocem ſolùm habes, virtutem verò ipſius ignoras*: Thou haſt the name, but thou knoweſt not the vertue of it. Thus the Church of *Sardis*, in the third of the *Reuelation*, *had a name that ſhe liued, when ſhe was dead.* And the Church of *Laodicea*, in the ſame Chapter, ſaid ſhe was rich and wanted nothing, whereas ſhee was poore, and miſerable, and naked. And did not the Iewes ordinary oſtentatiõ carry

Iren. li. 1. ca. 20.

Reuel. 3. 1.

Verſ. 17.

carry theſe titles before it, *The ſeede of Abraham, the Temple of the Lord?* yes, and that without any iuſt cauſe, God knowes: For they had degenerated from *Abraham*, & polluted the Temple. Thus the Romaniſts at this day, doe ingroſſe to themſelues the names of Catholikes, and whereſoeuer they meete with the name of the Church, they are ready, like franticke *Thraſyllus*, to arreſt it for their owne. *Ælian. var hiſt.*

But, *qui vocantur & non ſunt, quid illis prodeſt nomen, vbi res non eſt*, ſaith Saint *Auſtin*? What good ſhall the name doe them, when that which the name imports, is wanting to them? ſurely none at all. What benefit was it to the impure Nouations, that forth of their ſwelling pride, they tooke to themſelues the name of Puritans, as *Euſebius* writes? And what auaileth it ſome to arrogate to themſelues the names of brethren, the people of God, & the like, except we might ſee them humble, and the children of peace? *Antiochus* who breathed out nothing *Aug in 1. Epi. Ioh. tract. 4.* *Euſeb. hiſt. eccle. lib 6. cap. 42.*

but tyranny and cruelty againſt the Church of God, was honoured with that title *Epiphanes*, whereas he better deſerued, and ſo was called by ſome, *Antiochus Epinianes*, rather *Antiochus* the furious then the famous: ſo was *Abſolon* called his Fathers peace; whereas he was indeede his Fathers griefe and diſgrace. And doth not the Biſhop of Rome ſtile himſelfe *ſeruus ſeruorum Dei*, whileſt he endeauours to be *Dominus dominantium?* Surely that humble title, and his vnlimited power agree as ill together, as *Demoſthenes* ſhort breath and long periods. The changing of their names at their entring into the Popedome, intended by them for ornament, is iuſtly cenſured as ridiculous, by *Polidore Virgil.* For if there be *mutatio nominis, non hominis*, a change of the name, but not of the man (onely there is a Wolfe caſed in a Lambes skin) nothing can be more idle or ridiculous. Glorious titles without ground are meere vanities; like the Apothecaries gally-pots,

The illuſtrious.

Plutar. in vita Demoſt.

Vt ſi homo ante malefacius furit, Bonifacius *appelletur, ſi ruſticus* Vrbanus, *ſi improbus* Innocentius, *&c. Pol. Virgil. de inuent. lib. 4. ca. 10*

pots, *quorum tituli remedia habent, pyxides venenum,* which hauing without the name of ſome excellent preſeruatiue, within are either empty, or hold ſome deadly aconite. *Lactant.*

If *Nomen* be not *rei notamen* (as Saint *Auſtin* deriues the word;) If we be called the children of God, and be not ſo, what haue we gained thereby? ſurely we doe onely embrace a ſhadow. *Aug. de Gen. ad liter. cap. 6.*

All this is true, and yet behold here is not the leaſt glimpſe or ſparke of comfort taken from the Peace-makers. For this phraſe, *they ſhall be called,* noteth here, not a meere and bare denomination, but a demonſtration of a true denomination; the words import more then ſimply to be: they import thus much, that is, the Peace-makers ſhall not onely be the children of God, to their exceeding comfort: but they ſhall alſo be publiſhed ſo to be, to their endleſſe honour.

Now for the manifeſtation hereof, I will parallel theſe words with other paſſages of Scripture where the ſame

Phraſe is thus vſed. And I will onely pitch vpon one chapter, that is, the firſt of *Luke*. In the 76. verſe it is ſaid of *Iohn* Baptiſt, that he *ſhould be called the Prophet of the moſt high*. And was he not ſo? Yes euen by the atteſtation of our Sauiour Chriſt he was a Prophet, & more then a Prophet. Againe the Virgin *Mary* in the 48. verſe ſaith, *From henceforth all generations ſhall call me bleſſed*. And that this is not a bare title conferred vpon her, the womans acclamation can witneſſe in the eleauenth of *Luke*: *Bleſſed is the womb that bare thee, and the Pappes which thou haſt ſucked*. Yea ſhe ſhall be honoured as the moſt bleſſed amongſt women to the end of the world. Againe in the 35. verſe the Angel *Gabriel* ſaith, that Chriſt ſhall be called the Son of God. And that Chriſt was ſo, *Peter* confeſſed worthily in the time of his life; the *Centurion* witneſſed notably at the time of his death: And Saint *Paul* ſaith, that by his reſurrection he was mightily declared to be the Sonne of God.

Mat. 11. 9.

Luke 11. 27.

Mat. 16. 16.

Mat. 26. 54.

Rom. 1. 4.

God. Thus as *Iohn* Baptiſt was called a Prophet, the Virgin *Mary* was called bleſſed, and Chriſt was called the Sonne of God, *that is*, they not onely were ſo, but were acknowledged and publiſhed ſo to be: So ſhall the Peacemakers be called the children of God. For he that will not ſuffer a hayre to fall from the head of his ſeruants without his diuine prouidence, will not ſuffer their graces & endowments to vaniſh and periſh in ſilence. Albeit they may be compaſſed about for a time with the clowds of obſcurity, yet ſhall their worth breake forth like the light, and be publiſhed to the world with a clowde of witneſſes. Thus did the diuine prouidence diſpoſe moſt fitly of our Sauiors paſſion; both for the Time, Place, and manner of his Death. For the Time and Place, It was at the great feſtiuitie held at *Hieruſalem*, which yeelded a confluence of many nations to that City, which was then the onely Metropolis of Religion thorow the world: And for the

Pſal. 37. 6.

Heb. 12. 1.

The Paſſouer.

the manner of it likewise: For he was
Ioh. 3 14. lifted vp, like the brasen Serpent, vpon a high crosse vpon a conspicuous Mountaine, & that with all his parts
In Præfatione ad librum de septem verbis. stretched out seuerally, as *Bellarmine* hath lately & largely shewed. The inscription also was in Hebrew, Greeke, and Latine, that by the Crosse, the Time, the Place, the Nations and Languages, the happie newes of our redemption, by the death and passion of Iesus Christ, might be dispearsed, as it were by many riuers, throughout the world. Our Sauiours
Mat. 27. 63. 66. malitious aduersaries sought to preuent his resurrection; by rowling a stone to the mouth of the Sepulchre, by setting a watch ouer the stone, and a seale ouer the watch; And when they found their indeuours therein to be frustrate, they sought by suborning and hiring the souldiers, to suppresse the notice thereof. But their
Mat. 28. 15. subordinat free concealment, became an especiall meanes of publication of his glorious triumph ouer death.

Iobs

Iobs admirable patience, in his vnparelled afflictions, could not be confined to his houſe, though he was left alone and deſolate, but ſhall be publiſhed to all poſterities; and the fame thereof ſhall out-laſt the vaſt Pyramides of *Egypt*: the names of their builders are long ſince buried in obliuion (a iuſt guerdon for ſuch a worke of vanity) but there ſhal alwaies be ſome, that ſhall to his honour, remember the patience of *Iob*. *Moſes* might intreate the Lord ſecretly, in that paſſionate and compaſſionate ſpeech, *aut dimitte hanc noxam*, Lord either pardon this ſinne, or elſe blot mee out of the booke that thou haſt written. But his zeale to Gods glory, & loue to his people ſhall be preached on the houſe top, and be carryed vpon the wings of fame from one generation to another. As our Sauiour ſaid of the woman that poured the coſtly oyntment vpon his head. *Whereſoeuer this Goſpell ſhall be preached in the whole world, this*

Plin. lib. 25

Iam. 5. 11.

Exod 32. 32.

Mat. 26. 13.

thus also which she hath done, shall be spoken of for a memoriall of her. As the odour of the ointment filled the house; so shall the odour of her fame, like a good ointment, fill the house of the world, euen till the worlds end.

Ioh. 12.3. Eccles. 7.3.

Psal. 112.6. Loe thus, *in memoria æterna erit iustus*, the Peace-makers shall be had in euerlasting remembrance, and be called the children of God. Neither shall they neede to be the Trumpetors of their owne merits and actions, it shall be done abundantly by others.

The Sonnes of Peace shall call them so, *For Wisedome shall be iustified of her children.* Yea, which is strange, not onely the Sons of Peace, but euen the Sons of perdition shall call them so. Dearely beloued (saith Saint *Iohn*) *Now are we the Sons of God, though the world know vs not*: Intimating, that there will be a time, when this *fæx mundi*, the wicked of the world shall be forced to acknowledge the blessed condition of Gods children. When they shall take vp that dolefull com-

Mat. 11. 19.

1 Ioh. 3. 1. 2

plaint:

plaint: *This is the man whom we ſometimes had in deriſion; and accounted his life madneſſe, and his death without honour: but now is he numbred amongſt the children of God, and his Lot amongſt the Saints.* And thus we ſee in the hiſtory of the Euangeliſts, that our Sauiours innocency, piety, charity was acknowledged & publiſhed by Heauen and Earth, God and Men, Strangers and Acquaintance, Friends and Foes, Angels and Diuels, and if they ſhould haue held their peace, the ſtones in the ſtreete would haue proclaymed it. Laſtly, *Chriſt Ieſus the Prince of Peace ſhall call them ſo.* When hee conuerſed with men in the dayes of his infirmity, *he was not aſhamed to call them brethren*: Nor yet in his glorified eſtate, after his reſurrection; when hee ſent that comfortable meſſage by the deuout woman to his Diſciples *Goe to my brethren, and ſay vnto them, I aſcend to my Father & your Father, to my God and your God*; Words as full of comfort, as the Ocean of waters. My brethren, a louing

Sap 5. 4.

Luk. 19. 40.

Heb. 2. 11.

Ioh. 20. 17.

louing appellation; my Father and your Father, a blessed vnion in a happie correlation; I ascend, and to what end, but to prepare them Mansions in the heauenly habitation? But behold, the consummation of all consolation shall be at the end of the world, when the Sonne of God, imbracing the sons of Peace in the armes of his mercy, shall say in the presence and audience of men and Angels, *Come ye blessed of my father, possesse the inheritance of the kingdome prepared for you from the foundations of the world.*

Ioh. 14. 2.

Mat. 25. 34.

By this time, I hope you see that the Peace-makers are blessed; For all these streames of comfort, that I haue discouered, doe fall into the Ocean of this blessednesse, and this blessednesse is the crowne of the Peace-maker. I will contract all my building into a little modell, and so conclude. The Peace-makers (you see) are blessed, and they are blessed in this great aduancement, *They are the children of God*; adopted, not forth of any de-

fect,

fect, but forth of his bounty and mercy they are adopted by Ieſus Chriſt, they are adopted from a baſe and wretched condition, they are adopted to a glorious inheritance in heauen. Theſe ſonnes of Peace are ſingled out in a moſt eſpeciall manner. They are like the Sunne in the firmament the eye in the Head, and the heart in the Body, the nobleſt and worthieſt of all the children of God, And this their worth ſhall bee publiſhed to the world. It ſhall be publiſhed by the ſonnes of Peace, by the ſons of perdition, by the Son of God himſelfe. Thus, as the Laurell was to the *Roman* Emperors both *Munimentum* & *Ornamentum*, a Defence againſt danger, and an Ornament of honour: So ſhall this *Oliua Pacis* be to the children of God. *Quanta eſt huius pacis retributio* (ſaith S. *Auſtin*,) *hæreditatem poſſidere cum Chriſto, ſubſtantiam patris habere cum filio, cæleſti regno participare cum Domino.* And what can your hearts deſire more then this? To be the

Auguſt. de temp Ser. 169.

the children of God, and the best affected of his children, heyres of Grace and Glory, co-heyres annexed with Iesus Christ, partakers of that vnspeakeable happinesse which shall be honourably published on earth, & enioyed eternally in the heauens? Therefore to conclude, let mee say to you with *Chrysostom*, *Quærite Pacem, vt inueniatis premiũ*, Seek Peace & follow after it, that you may haue the reward of Peace-makers; *Pulsate ianuam Pacis*, knock at the gate of Peace, till it be opened to you. So shall the same be to you a doore and passage into Heauen; which mercy the God of Peace and Mercy grant vs, for his Sonne our Sauiour Christs sake, to whom with the holy-Ghost, three persons and one immortall God, be ascribed all Honour, and Glory, Might, Maiesty, and Dominion, now and for euer more *Amen*.

Chryſ. in Psal. 34.

Psal. 24. *Chryſ. ibid.*

FINIS.

THE SINNE AGAINST THE HOLY GHOST PLAINELY described,

By { *The Authoritie of Scriptures.* / *The Teſtimonie of Fathers.* / *The conſent of Schoolemen.* }

In a Sermon Preached at PAVLS *Croſſe*, by IOHN DENISON Doctor of Diuinity, and one of his Maieſties Chapleynes.

LONDON:
Printed by *T. S.* for *Iohn Budge*, and are to be ſold at the ſigne of the greene-Dragon in Paules Church-yard. 1620.

TO THE RIGHT REVEREND FATHER IN GOD, IOHN KING, Lord Biſhop of LONDON.

Right Reuerend and Honourable:

THESE two Sermons being thought a ſecond time worthie of the Preſſe, I make bold to preſent to your Lordſhip. They were both Preached in your charges; the one in that eminent place where your Lordſhip hath Epiſcopall iuriſdiction; the other in that famous

At Pauls croſſe

At Oxford.

Vniuersitie, where then you were a worthy Gouernour. The one hath passed hitherto vnder your patronage; and the other, being an Orphan, desires it. It obtained good acceptance with that Noble Lord, who loued your Lordship dearely, and to whom my selfe was exceedingly bound. In regard whereof, I hope it shall finde the more fauourable entertainment at your Lordships hands. The God of heauen, who hath honoured you with many gracious endowments, and made you an excellent ornament of our Church, continue his fauours, and enlarge his blessings to you, for the Churches good, and your owne eternall comfort.

The Lord *Elsmere*, Lord Chancellor of England.

Your Lordships

humbly deuoted,

IOHN DENISON.

To the Reader.

IT fareth with me (Christian Reader) as with those Physitians, who having employed their study for the health of their Patients, doe afterwards divulge their experiments for the good of others. For having, at the request of certaine friends prepared these ingrediences, and found them comfortable to their tender soules, I haue beene moued to publish the same, both for the further comfort of them, and benefit of others. And the rather haue I beene hereunto induced, because (to vse the Physitians words) here is a dangerous experiment, and difficult iudge-

πεῖρα σφαλερὴ κρίσις χαλεπή. Hippoc Aphor.

ment, the diſeaſe being the moſt dangerous and deadly of all diſeaſes incident to any mortall creature, and the phyſicke for cure, deſcription, or preuention very rare to be had in our vulgar tongue; None to my knowledge hauing of purpoſe handled it, though I haue knowne ſome diſtreſſed ſoules, haue greatly needed it, and many very Chriſtianly affected haue much deſired it. And ſo commending theſe my Meditations to thy courteous acceptance, and my ſelfe to thy Chriſtian prayers, I commend thee to the grace of God in Chriſt Ieſus.

Thine in the Lord,

I. D.

A SERMON:

VVherein the Sinne against the Holy-GHOST is plainely described.

HEB. 10. 26. 27.

For if we sinne willingly after we haue receaued the knowledge of the truth, there remaines no more sacrifice for sinnes, but a fearefull looking for of iudgement, and violent fire which shall deuoure the aduersaries.

IT is the part of euery Christian at his enterance into the profession of Christianitie, (Right Honorable, right Worshipfull, and welbeloued in

Chriſt Ieſus) to conſider our Sauiours Caueat to the Diſciples, *He that indureth to the end ſhall be* [a] *ſaued.* To what purpoſe is it that the Sea-faring man ſailes proſperouſly, ariues ſafely, and obtaines a rich prize, if he ſinke or ſuffer ſhipwracke in his returne? This life is a ſea-faring life; to what purpoſe is it that a Chriſtian be farely imbarked for heauen, if afterward he ſuffer ſhipwracke of his holy Faith? What auaileth it the Warriour to march hotly with *Iehu*, fight manfully with *Ionathan*, if hee turne his backe with *Ephraim* before the end of the battaile? This life is a warfare, what can it auaile vs to incounter Sathan, if we ſuffer him to foile and conquer vs? For he onely that *fights the good fight, finiſheth his courſe*, and *keepes the faith, can expect the crowne of* [b] *righteouſneſſe.*

[a] Mat. 10.22.

[b] 2 Tim. 4.7.

This is the thing whereof Saint *Paul* doth in this place admoniſh the Hebrewes, namely, that they *forſake*

not

not the fellowſhip they haue among themſelues. Wherein, that he may the better preuaile, he inferreth theſe words of my Text as a pithy reaſon, and powerfull ingredience, to make the medicine of his admonition to worke the more effectually. If the Souldier ſhall flie forth of the field, reuolt from his Captaine, forſake his colours, runne from his company, and turne to the enemie, he diſgraceth his militarie profeſſion, diſableth himſelfe for the trophies of honour, and meriteth condigne puniſhment. Behold, we are the Lords Souldiers, the Church is our field, Chriſt Ieſus our Captaine, the word and Sacraments our colours, the communion of Saints our company; he that ſhall flie forth of this field, reuolt from this Captaine, forſake theſe colours, runne from this company, and be found fighting vnder Sathans conduct, diſhonoureth his Chriſtian profeſſion, depriueth

c Verſ 25.

ueth himſelfe of the crowne of glory, and incurreth the danger of Gods heauy iudgement. *For if we ſinne willingly, after we haue receiued the knowledge of the truth.* That is, if we haue giuen our names to Chriſt, ſerued in his campe, taken pay in his warres, and yet play the carnall Apoſtataes with [d] *Demas*, the hereticall with [e] *Hymeneus* and *Philetus*, the ſcornefull with [f] *Iulian* the Emperour, the ſpightfull with [g] *Alexander* the Copper-ſmith, there remains ſmall hope of receiuing comfort by Chriſts eternall ſacrifice, but rather extreame terrour in the expectation of his dreadfull ſentence; ſmall probability of being cleanſed in his precious blood, but rather a ſore poſſibility of being deuoured by a violent fire: *Peccata ſunt animæ vulnera*, ſins are the ſoules wounds, according to the ſacred Scriptures, and the ancient Fathers phraſe of ſpeech. And as the wounds of the body doe differ, ſome being dangerous, ſome more mortall,

[d] 2 Tim. 4 9.
[e] 2 Tim. 2. 17.
[f] *Socrat & Theodoret.*
[g] 2 Tim. 4. 14.

mortall, ſome altogether incurable; ſo fares it with the wounds of the ſoule, ſome are cured more eaſily, as the Maid was raiſed from death by Chriſt, *Mark.9.* Some with leſſe facilitie, like the Widdowes Sonne, *Luk.7.* Some yet with greater difficultie, like *Lazarus*, *Iohn* 11. The cure will coſt many a groane, and many a ſigh: ſome are altogether vncurable, the ſinne cleauing to the ſinner, like the Leproſie of *Gehazi* for[h] euer. Loe ſuch a wound and ſuch a ſinne we haue in hand at this preſent, euen *the ſinne againſt the holy Ghoſt.* For the ſubiect of this Scripture is a deadly wound, euen a wound, and death; a wound going before, and death following after it.

[h] 2 Kin. 5.27.

The wound is expreſſed in theſe words, *For if we ſinne willingly, after we haue receiued the knowledge of the truth.*

The death and danger in theſe words, *There remaines no more ſacrifice for ſinne, but a fearefull looking for of*

of iudgement, and a violent fire which ſhall deuoure the aduerſaries.

Behold, here is the moſt hainous ſinne of all ſinnes, and the moſt grieuous iudgement of all iudgements, here is a fearefull tranſgreſſion, and a dolefull affliction, in the one behold the tower of Babel, in the other the valley of Benhinnom, in the one the extreameſt degree of iniquitie, in the other the vttermoſt meaſure of miſerie; in the one a ſinners execrable condition in this life, in the other his lamentable confuſion in the life to come. But now I purpoſe God willing onely to ſpeak of the wound; In the handling whereof, I intend to take theſe courſes.

1. I will open it.
2. I will ſearch it.
3. I will binde it vp againe by Application.

In the opening of the wound, I finde it in the generall to bean Apoſtaſie from the Goſpell. *For it is a forſaking the communion we haue among*

our

our ſelues. So ſaith the Apoſtle, *ver.* 25. And in the particular view thereof, I note foure bad humours which feede it; for *mali humores ſunt praui mores*, as *Bernard* [h] ſaith.

h *Bern. ſuper Cant. ſer.* 36.

Verſ. 26
- The firſt is an aduiſed ſinfulneſſe, *After we haue receiued the knowledge of the truth.*
- The ſecond, a reſolute wilfulneſſe, *If we ſinne willingly.*

Verſ. 29
- The third is obſtinate malice, *For here is an aduerſary that deſpights the ſpirit of grace.*
- The fourth is a generall corruption of Religion, *For it is a treading vnder-foote the Sonne of God, and counting the blood of the Teſtament as an vnholy thing:* and both theſe points are expreſſed in the 29. *Verſe.*

So

So that in a word I finde, and consequently doe define this sinne to be

A { Witting, Willing, Malicious, Totall, } Apostasie.

First, for the matter of this sinne.

It is an *Apostasie*, either from the publike profession, or priuate acknowledgement of the Gospell.

For the manner of it.

It must be witting, and not of ignorance.

It must be willing, and not of coaction.

It must be malicious, and not of infirmitie.

It will be totall, and not some particular impietie.

In the handling of which points, let mee say to you in [i] *Chrysostomes* words, *Excutite pigritiam, non est res leuis quam audituri estis*, rouse vp your spirits and raise vp your attention, the

[i] *Chrisost. var. loc. in Mat. hom. 9.*

the matter you are to heare is of no small moment.

The first part:
The opening of the WOVND.

The first bad Humour.

WHen almightie God had laid the foundation of the world, his first worke was *fiat lux, let there be light*, and this light being dispersed and confused, he afterwards placed in the Globe of the Sunne, which he made *vehiculum lucis*: So in the creation of man, a modell of that greater world, hee placed the light of vnderstanding in the firmament of his Soule, to guide him in the way of holinesse, and to bring him to the place of eternall happinesse. But Sathan, whose kingdome is the kingdome of darke-

μικροκόσμος.

darkeneſſe, in enuie towards man, and malice to God, obſcured that light with the clowdes of errour, that ſo hee might lead wretched ſinners blinde-fold to hell, like the *Syrians* into the midſt of [k] *Samaria*. Yet God in mercy, beholding this miſerie into which man was caſt, gathering together (as it were) the ſcattered beames of knowledge, doth by the ſpirit of illumination vnite them in the Globe of the vnderſtanding, and where hee affords this fauour, the abuſe thereof is very dangerous. This is that knowledge of the truth, which is here ſpoken of, for it is *cognitio accepta, non acquiſita*, knowledge receiued from the illuminating ſpirit of God, not acquired or obtained by the light or induſtry of nature. They who offend in this kinde, muſt be ſuch as Saint *Paul* ſpeakes of, *you were once darkenes*, but *now you are light in the* [l] *Lord*. So that Turkes and infidels, who neuer

[k] 2. Reg. 6, 20.

neuer yet receiued the *knowledge of the truth*, cannot commit this ſinne. Neither is this to be taken for ſome ſuperficiall conceite, ſwimming in the braine onely; but ſuch a knowledge, as taking ſome place in the heart, hath affected the ſame with a certaine comfort and delight therein, and bringeth with it a glimpſe of that glory, which is reuealed in that truth, and ſhall be receiued in the kingdome of heauen. And therefore the Apoſtle attributes to thoſe who commit this ſinne, not onely that they be lightned, but that they haue taſted of the *heauenly gift*, *and beene made pertakers of the holy-Ghoſt*, *and haue taſted of the good word of God*, *and the powers of the world to* [m] *come*. Now when a man ſhall finde the taſte of Gods word ſweeter then *the honie*, *and the* [n] *honie-combe*, as it was to *Dauid*, and ſhall afterward diſtaſte and happily deteſt it, as the *Iſraelites* did [o] *Manna*: When he ſhall reioyce

[m] Heb. 6 4.

[n] Pſal. 19. 10.

[o] Numb. 11. 6.

in the meditation of eternall life, and yet reiect the consolation thereof, like the yong man, who ranne to our blessed Sauiour, kneeled to him, and cryed out, *good master, what shall I doe that I may possesse eternall life?* yet went away like a [p] fliacher: When hee shall haue relished, and euen beene rauished with the comfortable taste of the powers of the world to come, like *Balaam*, who passionately wished, *O let me die the death of the righteous, and let my latter end be like* [q] *his.* Yet shall, like a graceleſſe man abandon the meanes, and banish the care and cogitation thereof, what probability, nay what possibility is there that hee should be renewed by repentance? Albeit affected ignorance is very lyable to the curse of God, according to our Sauiours words, *Woe be to thee Corazin, woe be to thee* [r] *Bethsaida*: yet inflicted ignorance obtaines his conniuence, as it is *Act.* 17. [s] *The time of this ignorance*

[p] Mark. 10.17.

[q] Num. 23.10.

[r] Mat. 11.21.

[s] Acts 17.30.

norance God regarded not. This circumſtance doth much extenuate a ſinne, when a man may ſay for himſelfe, as the Lord ſaid of *Niniueh*, *there are ſixe ſcore thouſand perſons that cannot diſcerne betwixt their right hand and* [t] *their left.* And when a man can pleade for himſelfe with *Abimelech*, *Lord wilt thou ſlea euen the righteous* [u] *Nation*? as if he ſhould ſay, had wee knowne her to be his wife, wee would neuer haue offered violence to him, nor villanie to her. And contrarily, it doth much aggrauate the ſinne, when one can admire, acknowledge and commend the graces of God in others, yet be graceleſſe himſelfe. When he is like the *Athenians*, who knew what was good but would not doe [x] it, and like the *Scribes* and *Phariſees* who had the key of heauen, yet would not enter therein. For as Saint *Iames* ſaith [y], to him that knoweth *to doe well, and doth it not, to him it is*

[t] Ion. 4.11.

[u] Gen. 20.4.

[x] *Athenienſes ſcire quæ, &c. Tul. de ſenect.*

[y] Iam. 4.17.

sinne, that is, sinne with a witnesse, it is a sinne κατεξοχὴν in a more eminent & extraordinary manner then others. As *Bernard* saith, [z] *Ac si diceret sumenti cibum at non digerenti perniciosum est.* As meate that is eaten and not digested, so is knowledge receaued and not practised; as the one breedes diseases in the body, so the other brings destruction to the soule.

z Bern. in Cant. Serm. 36.

It was *Adams* great perfection that made his ruine so lamentable; and the transcendent excellency of the Angels, which made their sinne so damnable, and their fall so vnrecouerable. And no meruaile, for it is absolute Iustice, [a] that *the seruant which knowes his Masters will and doth it not, should be beaten with many stripes.* Saint *Paul* [b] speakes of the errours of the Iewes his Countrymen with great compassion, *because they had the zeale of God, but not according to knowledge.* But our Saui-

a Luke 12. 47.

b Rom. 9. & 10

our

our checks the wilfull blindneſſe of the Phariſees, with as great indignation, telling them *that if they were blinde they ſhould haue no* [c] *ſinne* (meaning not ſo haynous ſinne) but *becauſe they ſaid they did ſee, therefore their ſinne remained*, that is, it ſtuck cloſe by them. So that, as *Saloman* ſaith, [d] *Hee that increaſeth knowledge increaſeth ſorrow.* So may I ſay, hee that increaſeth knowledge, and doth not vſe it, increaſeth danger. Men had need to conſider what end they propound to their knowledge. Some ſaith *Bernard* get knowledge, *vt vendant*, that they may make merchandize of it; and that is filthy gayne. Some, *vt ædificent*, that they may edifie others, and that is charitie; Some, *vt ædificentur*, that themſelues may be builded vp in grace, and that is wiſedome. And indeede it is great wiſedome for a man to reape to himſelfe the fruite of his owne knowledge; and as great folly *when he can*

[c] Ioh. 9. 39. 41.

[d] Eccleſ. 1. 18.

Bern. ſup. Cant. Ser. 36. Et turpis queſtus eſt.

Et charitas eſt.

Et prudentia eſt.

teach another and not teach himselfe. *Rom.*2.21. Therefore *Salomons* counsell is good in this case, [e] *Drinke thy water of thy Cisterne.* Hast thou a fountaine of knowledge to refresh others with the streames thereof, yet thy selfe hast a thirsty soule, and a barren life? What an absurdity is this before men, and danger in the sight of God? O water, and refresh thine owne soule, make vse of *the knowledge of the truth, which thou hast receaued*, least after many gracious showers of instruction, thy soule remaining bad and barren, thou be exposed to the curse of God [f]: It had beene better for some, not to haue knowne the way of righteousnesse (as Saint *Peter* saith) then, [g] *after they had knowne it, to turne from the holy Commandements giuen vnto them.* Had they not knowne, then had their Audit beene more easie. For behold, where the Lord deliuers forth large talents of knowledge, there

[e] Pro.5.15.

[f] Heb.6.8.

[g] 2 Pet.2.21.

there he expects great reckonings of obedience to be brought in, not looking for the like at their hands, towards whom hee hath not beene such a bountifull Creditour. This caused *Peter* when he taxed the people in the Temple, for betraying and denying Christ in *the presence of Pilate* [h], not to leaue them comfortlesse in so hainous a crime, but to giue them hope that they should obtaine remission, and *haue their sinnes put away at the time of the refreshing, because they did it through ignorance.* This also was a staffe of comfort to Saint *Paul*, whose cruelty towards the Saints and seruants of God was most extreame. For hee was a blasphemer, a persecutor, and an oppressor, yea those outrages were prosecuted with violent fury and madnesse, as himselfe ingenuously confesseth [i]. Yet these his mercilesse persecuting sinnes found mercy at Gods hands, vpon his serious

[h] Acts 3.17.

[i] Act 26.10.11.

repentance, as hee comfortably witnesseth [k]. In a word, this was the ground of our Sauiours prayer at the time of his passion: [l] *Father forgiue them, for they know not what they doe.* As though hee should say: If they knew indeede that I am the Sonne of God, and would offer me this indignity; the Messiah and Sauiour of the world, and yet would shew mee this cruelty; the Lord of glorie, and yet would crucifie mee, I would neuer vouchsafe to open my mouth for them: but now, O Father, for as much as these things haue not beene reuealed to the eye of their vnderstanding, nor made euident to the view of their conscience, vouchsafe them pardon, and lay not this sinne to their charge.

[k] 1. Tim. 1. 13.

[l] Luke 23. 34.

The

The ſecond bad Humour.

THE ſecond bad Humour that feedes this mortall wound, is willingneſſe; *If we ſinne willingly.* If the Pilote be not skilfull or carefull, thoſe that goe by Sea muſt needes ſayle dangerouſly; but if they alſo carry full ſayle in the midſt of a tempeſt, they cannot chooſe but be ouerſet. Euen ſo it fareth with vs, while wee flote in the ſea of this preſent world; If our vnderſtanding which is our Pilote, doe ſayle vs, after we haue receiued the knowledge of the truth, our caſe is dãgerous: but if withall we giue our wills full ſayle, euery blaſt of Sathans temptations will be ready to ſinke vs, and this is the Apoſtles word here in this place. *If we ſinne willingly*, which word implieth ſomewhat more then a ſimple and ſingle will, and importeth rather a reſolute wilfulneſſe. So that this

this is not a mixt action, wherein the sinner is partly willing, partly vnwilling, but an absolute resigning of that faculty for the performance of wicked designes. As when a man will runne on desperately, and sinne euen because he will sinne, small or no occasion mouing him thereunto: For the lesse the occasion and temptation is, the greater is the transgression. This was a further circumstance which made *Adams* sinne so [m] hainous, that hauing free accesse to all the other trees in Paradise; hee must needes taste of the forbidden fruite. As it was vile in [n] *Ahab*, that hauing many goodly possessions of his owne, hee must needes be sicke for *Naboths* vineyeard; and it doth much aggrauate the offence, when a rich man shall deale deceitefully in word, in waight and measure. Thus when a man is rather transported by his owne rebellious will, then inforced by any vrgent necessity, is rather

[m] Gen. 3. 1.

[n] 1 King. 21. 4.

rather caried forward by a prompt and peremptory inclination, then by any violent and coactiue temptation, this is to ſinne willingly. When Sathan no ſooner tempts, but the ſinner as readily yeeldes, as the etymon of the word imports, ἑκουσίως of εἴκω *Indulgeo.* When it is not by conſtraint, but of a ready minde, as Saint *Peters* oppoſition o doth manifeſt, μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως. So is the Apoſtles ſpeech of ſinning willingly here to be vnderſtood. Doe what we can, whilſt wee carry about this maſſe of corruption, ſin will haue her reſidence in vs, but Saint *Paul* warnes, that wee ſuffer it not to raigne in our mortall bodies, that wee ſhould obey it in the luſts p thereof. If it violently ouer-rule vs, we muſt not willingly let it rule ouer vs: If it compell like a tyrant, wee muſt not let it command as a King. Wee muſt ſigh vnder the bondage, and grone vnder the burthen of it, like

o 1 Pet. 5. 2.

p Rom. 6. 12.

like the Iſraelites vnder q *Pharaoh*. Wee muſt not ſay as thoſe people profeſſed to r *Ioſuah*, All that thou commandeſt vs wee will doe, and whether thou ſendeſt vs we will goe: for if we doe, it will command that which is dangerous and damnable, and will ſend vs to hell for our hyre. *The wages of ſinne is* ſ *death*: we muſt all acknowledge with Saint *Iohn*, 1. *Epiſt.* 1. t If we ſay that we haue no ſinne we deceiue our ſelues; yet wee muſt take heede, we be not ſuch as hee ſpeakes of in his third Chapter, οἱ ποιοῦντες τὴν ἁμαρτίαν, u which ſettle and ſell themſelues to worke wickedneſſe: For if ſuch a one cannot be renued by repentance, *Non eſt excuſatio infirmitatis, ſed culpa* x *voluntatis*; he can pleade no excuſe of infirmity, but muſt needes lay all the blame vpon the wils iniquity. There are ſome (as *Salomon* notes) y *Which doe euen reioyce in doing euill, and delight in peruerſe courſes. Yea, they cannot*

q Exod. 2. 23.

r Ioſ. 1. 16.

ſ Rom. 6. 23.

t 1. Iohn 1. 8.

u 1. Iohn 3. 4.

x *Anſelm in Heb. 6.*

y Prou. 2. 14. *ſic Tremel.*

not ſleepe, except they haue done z *euill*, but this reioycing is odious, and this delight exceeding dangerous. Lord, how oppoſite are theſe men in their affections to our Sauiour Chriſt? a *It was his meate and drinke to doe the will of God*; but it is their meate and drinke, yea it lulls them a ſleepe, to doe the workes of the diuell. What a malepert ſpeech is that of *Sauls* Courtiers, b *Our tongues are our owne and we will talke*? they will becauſe they will, *Stat pro ratione voluntas.* Yea they are ready to ſay with c *Cæſar, iacta eſt alea*, fall backe fall edge they are reſolued to perſiſt in their ſinnes. What a deſperate reſolution is that of wilfull wretches in the ſixt of d *Ieremie*? Who being thus louingly exhorted and gratiouſly promiſed, *Walke in the good way, and you ſhall finde reſt to your ſoules*, doe anſwere as wickedly as peremptorily, we will not walke therein. Well may it be ſaid of theſe men, that they ſinne

z Prou 4.16.

a Iohn 4.34.

b Pſal.12.4.

c *Apud Sueton. Iulius Ceſar.*

d Iere.6.16.

sinne willingly, which so rashly forsake the way of saluation, and so readily step into the path of condemnation. Such resolute sinners were the Iewes, whose stony hearts and flinty soules, neither Christs teares could e Luke 19.40. • mollifie, nor his threatnings terrifie, therefore is their habitation become desolate for euer. Such resolute and dissolute sinners were the Sodomites, who could not be restrained by *Lots* submisse f petition, his more then lawfull motion, nor the Lords extraordinary affliction; but still persisted obstinately, till euen extreme wearinesse inforced them to leaue their wickednesse. And what then could they else expect, but that fire and brimstone from heauen should be their portions. *Hoc Deum maxime irritat*, This saith g *Chrysostome*, doth mightily prouoke God, when men doe sinne with such a pre-meditation and setled resolution. So saith *Dauid* in the

f Gen. 19.7.8. 11.

g *Chrysost. in Psal.* 108.

eighteenth

eighteenth Pſalme. [h] *With the pure thou wilt ſhew thy ſelfe pure, but with the froward thou wilt wreſtle*; for ſo the Hebrew word התפתל is well tranſlated by *Tremelius*. Thus God will wreſtle with the wicked, not in mercy, as he did with *Iacob* [i], when hee ſupported him, but in iudgement, as *Iacob* did with *Eſau* when he ſupplanted him. If the ſinner will be wilfull, God will be as wilfull, if froward God will be as froward. If hee will wreſtle with God in diſobedience, God will trip vp his heeles in vengeance, and caſt him downe with the rebellious ſpirits into the loweſt hell. As in the time of the Law there was no Sanctuarie for wilfull murtherers: So was there neuer any Sanctuarie of mercie for wilfull ſinners. If a ſubiect ſhall be carried violently in a rebellion, much compaſſion is to be ſhewed, but he that runs voluntarily with the diſloyall, deſerues to be ſeuerely puniſhed.

[h] Pſal. 18. 26.

[i] Gen. 32.

punished: so when a poore sinner can say with the Apostle, I [k] would not willingly doe *that euill I doe*; *It is the law of my members, that rebels against the law of my minde, and leades me captiue to the law of sinne*, hee may looke with comfort towards the mercy seate. For[l] *peccata non nocent si non placent*, sinne shall not hurt vs, if it doe displease vs. But when it may be said to him, as it is in the fiftieth Psalme, *Simulac vides furem: As soone as thou seest a theefe thou runnest with him*: Yea, when hee shall commit all *vncleannesse with greedinesse* [m], ἐν πλεονεξίᾳ, euen couetously; when his heart shall be as eagerly set vpon his wickednesse, as the couetous mans on his wealth, what can he hope for, but that the gate of mercy should be shut against him? Therefore is the Lord so resolute [n], that if a man will goe confidently and wilfully on in his sinnes, blessing himselfe, and promising peace to his

[k] Rom. 7. 23.

[l] *Hieron in Mat.* 16.

[m] Ephes. 4. 14.

[n] Deut. 29. 19.

his soule, *he will not be mercifull to him.* Yea he hath ratified it with an asseueration, o *Surely the iniquitie of such a sinner shall neuer be pardoned or purged.* Yea if a bare speech or asseueration will not serue, when *Elies* sonnes will wilfully persist in their sinnes, and will not be reclaimed, either for their owne credit, their fathers comfort, or the Lords glory; he takes his oath, p that the wickednesse of *Elies house shall not be purged with sacrifice* or *offering for euer.*

o Isa. 22. 19.

p 1 Sam. 3. 14.

The third bad humour.

THE third bad humour which feedes this Apostasie, is bitter and violent, namely Malice, a consequent of the former. For when men doe once grow wilfull, they easily become malicious, and waxe euen rebelliously bent against the truth. So as was *Iulian* the Emperour, whom *Hierome* q therefore most

q Hier. Catalog. script. Eccles.

iuſtly ſtileth for his malice, *Canem rabidum, euen a madde Dogge.* So as were the Iewes, whom our Sauiour taxing for this ſinne, [r] cals, *a broode of Vipers*: becauſe they were full of venim and malice. Such a ſinner the Apoſtle doth here call *an aduerſary*, as being one that directly oppoſeth himſelfe againſt the rules of pietie, and afterwards in more fearefull words he brandeth him thus, *which doth deſpight the ſpirit of grace.* And in the ſixt to the Hebrewes, [f] he calleth him a crucifier of Chriſt, and a mocker of him. When a man ſhall become a profeſſed aduerſary to him who is able to *deſtroy both ſoule and body in hell* [t]: when he ſhall deſpight the ſpirit of grace, which is the ſpirit of comfort, helpeth our infirmities, and maketh requeſt *for vs with groanes and ſighes which cannot be* [v] *expreſſed.* When hee ſhall *make* but a *mocke* of Chriſt, to whom the bleſſed Angels doe homage [x], oh how

[r] Mat. 12. 37.

[f] Heb. 6. 6.

[t] Mat. 10. 28.

[v] Rom. 8. 26.

[x] Heb. 1. 6.

how lamentable is the eſtate of ſuch a one? When the patient loathes his foode, quarrels with his Phiſitian, is angry with his friends, chafes with himſelfe, you will ſay he is in ill caſe; and ſuch is the condition of a froward and malicious ſinner: When the *vis iraſcibilis. Which ſhould be as a Dogge at the doore of the ſoule, to keepe away the Theefe*, ſhall waxe madde, and bite the Maſter or his friends, euen ſnarle at God, at his ſeruants, and his ſacred truth, what ſafety or comfort can that ſoule haue? When Chriſtians which ſhould be as Lambes, and new borne-Babes, in receauing [y] *with meekeneſſe the ſincere milke of the word*, and the comfortable food of the bleſſed Sacrament, ſhall turne dogges and ſwine, tread vnder foote thoſe precious pearles, and be ready euen to rent their [z] Paſtors, they muſt needes kindle Gods wrath, and accelerate his iudgements. This was the ſinne of *Alex-*

[y] 1 Pet. 2. 1. 2. Iam. 1. 12.

[z] Mat. 7. 6.

ander the Copper-smith, of whom Saint *Paul* [a] saith, λίαν ἀνθέστηκε, he vehemently withstood our Preaching. He saith not ἡμῖν but τοῖς ἡμετέροις λογοις, not vs but our words, our preaching; for that had not beene so hainous: the one is but a personall persecution, and so had beene a sinne against charitie; the other a doctrinall, and consequently was a direct offence against pietie. And surely, it is a fearefull thing when a man sets himselfe against heauen. [b] *If one man sinne against another* (saith *Elie*) *the Iudge shall iudge it, but if a man sinne against the Lord, who will pleade for him?* It goes hard with a malefactor, when no man will, can, or dare be his aduocate: but it is Gods iust iudgement vpon a malicious sinner: and therefore it was his ordinance, [c] *that he which sinned presumptuously* (euen erecting with *an high hand the flagge* of defiance against God, as the metaphor imports) & *blasphemed the Lord,*

[a] 2 Tim. 4. 15.

[b] 1 Sam. 2. 25.

[c] Num. 15. 30.

Lord, the ſame perſon ſhould be cut off from among his people: that the ſame cutting off, might be a *præludium* to his fearefull and finall ſeparation *from the ſocietie* of *the bleſſed Angels*, the ſpirits *of iuſt and holy men, and from Ieſus Chriſt the mediator of the new* [d] *Teſtament.* How fearefull was the obſtinacie of *Stephens* enemies, who being not able to *reſiſt the ſpirit by which he ſpake*, charged him with blaſphemie [e]? And albeit the Lord did grace his innocent conſcience with an Angelicall countenance; yet they ſo perſiſted in their malice, that they gaue him iuſt cauſe to taxe them thus, *You ſtiffe-necked* and *of vncircumciſed hearts and eares, you haue alway reſiſted the holy Ghoſt.* Such obſtinate ſinnes muſt needes be puniſhed, when as others committed of frailtie may eaſily be pardoned. *Should I not ſpare Nineueh, ſaith the Lord* [f] (which doth treſpaſſe of infirmitie.) But *how ſhould I ſpare Iuda*

[d] Heb. 12. 22.

[e] Act. 6. 10, 11.

[f] Ion. 4. 11.

g Ier.5.7.

which doth tranſgreſſe g *rebellioufly.* Here God hath ſomething to ſay for *Nineueh*, but rebellious *Iuda* ſtands arraigned of high treaſon, and God hauing nothing to ſay for her, nor ſhe for her ſelfe, why the ſentence of death ſhould not paſſe againſt her, muſt needes be condemned, except Gods iuſtice ſhall be violated, which muſt inuiolably be maintained, though all the rebellious Men and Angels in the world be damned. It is dangerous to *walke in the counſell of the vngodly, dreadfull to ſtand in the way of ſinners*, but h *happy and thriſe happy is he that doth not ſit in the ſeate of the ſcornefull.* Who would thinke that any could be ſo forſaken of God, and bereft of grace, that he ſhould malice and ſcorne the eternall Maieſtie? yet experience hath found out ſuch vile wretches. For ſuch a one was that blaſphemous Pope *Iulius*, who being forbidden by his Phyſition to eate Porke, becauſe of

h אשרי
Pſal.1.1.

of his gout, ſaid in a great chafe (*horreſco referens*, I tremble to vtter his words.) i *Giue me my Porkes fleſh, al diſpetto di Dio, euen in deſpight of God.*

i *Les vies de Papes de Rome. Iules. 3.*

What horrible blaſphemies did that execrable Emperour *Iulian* the Apoſtata, as alſo his lewd companion *Libanius* the Sophiſter belch forth againſt Chriſt? who at their going forth to the Perſian warre, asked in k ſcoffing manner, *What the Carpenters Sonne* (meaning Chriſt) *was doing?* To whom it was well anſwered by a good Chriſtian, l *Loculum fabricatur*, he is making a coffin for *Iulian*; which propheticall ſpeech was verified by the euent, for indeede *Iulian* was ſtrangely wounded and ſlaine in that warre. Now when a man is growne to this height of impiety, that he dares thus with a high hand ſinne againſt the Almightie, the Lord ſtops the ſuites of thoſe who would pray for him,

k *Hiſtor. Trip. lib. 6. caſ. 43.*

l *Theodoret. hiſt. l. 3. c. 18.*

not admitting any petition to be put vp in the Court of mercy: according to thoſe words of Saint *Iohn*, *There is a ſinne vnto death, I ſay not thou ſhouldeſt pray for* [m] *it*. And how oft doth the Lord albeit hee be the father of mercies, and the God of all conſolation [n], how oft I ſay doth he ſend forth his expreſſe prohibition to *Ieremie*, [o] *Thou ſhalt not pray for this people, neither lift vp crie nor prayers for them*? Yea he is wont in ſuch caſes, to ſtirre vp the ſpirits of his ſeruants to pray againſt ſuch notorious ſinners: and to powre forth dreadfull execrations vpon them. And to that end hath he armed the Church with that fearefull cenſure *Anathema maran-atha, If any man loue not the Lord Ieſus, let him be accurſed till the comming of* [p] *Chriſt*.

Thus doth *Dauid* [q] deſire the Lord not to be mercifull to them *that tranſgreſſe maliciouſly*. Yea how oft doth he purſue the enemies of God, with

m 1 Ioh. 5.16.

n 2 Cor. 1.3.

o Ier. 7. & 11. & 15. chap.

p 1 Cor. 16. 22.

q Pſal. 59. 5.

moſt paſſionate and bitter imprecations? Thus did *Peter* againſt *Simon Magus*, as hiſtories report: [r] Thus did the primitiue Church pray againſt *Iulian* the Apoſtata, and neuer left aſſaulting him with her weapons (which are prayers and teares) till hee had receiued his finall and fearefull ſtroake of deſtruction; and then ſhe ſang *Hallelujaes* for his [ſ] ouerthrow. Gods deareſt children may commit very hainous ſinnes, yet they doe it of infirmitie, and not maliciouſly. The ſinne of *Peter* was very fearefull, yea could any almoſt be more hainous? when as hee a chiefe Apoſtle, at the word of a ſilly Maide, againſt his conſtant proteſtation, three ſeuerall times within the ſpace of a few houres, did not onely deny, and forſake, but euen forſweare his Maſter and Sauiour: yea and that with dreadfull [t] execrations vpon himſelfe, *If he knew the man*? But alas, all this proceeded from infirmity;

r *Theodor. hiſt. l. 3. ca. 9. 17. 19.*

ſ *Hieron. ſuper Habac. l. 2.*

t Mat. 26. 74. καταναθεματίζειν καὶ ὀμνύειν.

infirmity; the preſent danger & feare of death extorted thoſe oathes; and drew thoſe execrations from him. And therefore, when he went forth and wept bitterly, *diluit culpam lachrymis*, when he wept, he wipte away his hainous ſinnes with bitter teares, and the Lords compaſſions failed him not.

The fourth bad humour.

Reuel.8.11. SAint *Iohn* in the eight Chapter of the Reuelation ſpeakes of a great Starre, called Wormewood, which falling into the waters and fountains made them bitter, ſo that many died thereof. Behold, ſuch is the humour of malice; For whereas other ſinnes doe but muddie the ſtreames, this impoiſons the very fountaine of our holy profeſſion, and brings immortall death without remedy. And this is the fourth degree of this dreadfull Apoſtaſie, which for the better handling,

ling, I call a particular humour, when it is indeed like the corruptions of all the humors in the body. For it is not a δυσκρασία, but rather a κακεξία, not ſome ſmaller diſtemper, but a generall euill diſpoſition and habit of Religion, not a binding of *Sampſons* hands, but a ſhauing of his locks; not like the ſetting of the Sun in a clowde, but a totall Eccliplſe, yea ſuch a going downe as neuer admits any riſing againe. For it is a totall and finall Apoſtaſie which doth vſually accompany the malicious reſiſting of the knowne truth. And therefore *Athanaſius* [u] ioynes that malice and Apoſtaſie together in the definition of this blaſphemy againſt the holy Ghoſt, calling it *a malicious denying of the faith which a man hath profeſſed*, as [x] *Sylla* ſaid in *Suetonius*: *Vno Cæſari multos Marios in eſſe, there were many Mariꝰes in one Cæſar*: So I may ſay there are many iniquities in this one ſinne: which indeede

[u] *Athanaſ. ad Serapion.*

[x] *Sueton. Iul. Cæſ. cap. 1.*

indeede becomes a congeries of all abhominations. For the curſe of God ſeazeth vpon ſuch a malicious ſinner as hath beene mentioned, to an vtter priuation of grace, like *Dauids* heauie imprecation vpon mount Gilboe y *You mountaines of Gilboe vpon you be neyther dew nor raine for euer*. And like our Sauiours curſe vpon the figge tree, neuer man eate fruite of thee while the world ſtandeth. Againe, Sathan caſts his violent and inuenomed temptations, which the Apoſtle, *Epheſ. 6.* calleth *fiery darts*; and thoſe where they ſtrike they ſticke fah, and worke vpon the Soule, like the arrowes on *Iobs* body, z *The venome whereof dried vp his ſpirits*. And then as in the generall deluge, when the waters increaſed to a certaine height, *all fleſh* a *periſhed*; ſo in this great ouerflowing of ſinne, all ſparkes of grace are vtterly extinguiſhed.

y 2 Sam. 1, 21.

z Iob 6. 4.

a Gen. 7. 21.

This is implyed here when the Apoſtle

Apoſtle ſpeakes of an oppoſition againſt the cauſes of our ſaluation, namely, *The Sonne of God, the bloud of the Teſtament, and the ſpirit of grace.* And this elſewhere [b] hee calleth *A ſhipwracke of faith, and an Apoſtaſie from the faith,* ἀποστήσονται τῆς πίστεως, [c] 1 *Tim.* 4. And addes the reaſon, *Hauing their conſciences burnt with an hot Iron.* For when the conſcience is cauterized, there followeth an vtter benumming of the ſanctified faculties, ſo that there is left no ſpirituall ſenſe of grace. As we ſay of griefes, ſo it is in ſinnes, *Curæ leues loquuntur, ingentes ſtupent,* the ſmaller ſins at firſt are irkeſome, and terrifie, but being growne many and great, they ſtupifie. So that he which was wont to crie out with Saint *Paul, O wretched man that I am, who ſhall deliuer me from this body of death, Rom.* 7. can make a couenant with death the graue and hell, *Eſay* 28. He who was preſſed downe with the ponderous weight

[b] 1 Tim. 1. 19.

[c] 1 Tim. 4. 1. 2.

waight of his sinnes, which were as a heauy burden too heauie for him to beare, *Psal.*38. can at last goe as roundly away with them as euer *Sampson* went with the Gates of *Azzah*. The conscience at first will diligently obserue and censure the sinner, but the same being neglected, hee becomes αὐτοκατάκριτος, *Euen condemned of* [d] *himselfe*, and yet continueth in sinne with great securitie. If a wounded man haue but one Surgeon, and one salue to cure him, and yet hee alas, would slay that Surgeon, and cast away that salue, what hope can there be of his recouery? And such is the condition of a desperate sinner, Christ Iesus is the Surgeon, and his precious bloud the blessed balme to cure our wounded soules. If a man shall then offer violence to his person, *Crucifying againe to himselfe the sonne of* [e] *God*: And contempt to this plaster, *In treading vnder-foote the blood of the* [f] *Testament.*

d Tit.3.11.

e Heb.6.6.

f Heb.10.29.

ment; Is there any meanes left in heauen or earth to cure him? Surely no, but that muſt needes follow which our Sauiour Chriſt threatned to the Iewes, [g] *You ſhall dye in your ſinnes.* Saint [h] *Paul* propheſieth of ſome that in the latter times ſhall depart from the faith, and Saint *Peter* ſaith [i], *there ſhall be ſome that will denie the Lord that bought them*: And this afterwards he cals an intangling, meaning ſo, that one cannot be looſed; and an ouercomming, ſo that he cannot be deliuered; the iſſue of which eſtate he expreſſeth, ſaying, *They bring vpon themſelues ſwift damnation.* And truely when Sathan preuaileth ſo farre, that he vanquiſheth them with his ſuggeſtions, and fettereth them in the chaines of ſin, ſtriking his temptations like the nayle of *Iael* into the temples of their [k] heads, ſo that they lie groueling like *Siſera* in his Tents, being made euen his bondſlaues and vaſſalles;

[g] Iohn 8.24.
[h] 1.Tim.4.1.
[i] 2.Pet.2.1. verſe 20.
[k] Iudge 4.21.

falles; there is little hope that euer they shall recouer. For it is impossible, that they which haue beene so qualified with the grace of Gods spirit, if they fall away, should be renewed *by* [l] *repentance*. The children of God πίπτουσι, they doe fall, but παραπέσοντες as here it is, *Prolapsi* [m] *id est, prorsus lapsi*, as *Anselm* interprets, that is, vtterly fall away they cannot, for *the Lord staies them vp with his hand*, *Psal.* 37.24. As when *Peter* through the terrours of the waues was ready to sinke, Christ tooke him by the hand and saued him: So when we are oppressed with the waues of temptations, and are ready to sinke in the Gulfe of despaire, the Lord reacheth forth the hand of compassion and preserueth vs, πολλὰ γὰρ πταίομεν, in many things we stumble all, as Saint *Iames* [n] saith, Yea the iust man falleth seauen times (that is, very oft) as *Salomon* [o] witnesseth. But here is the comfort that hee riseth

[l] Heb. 6.6.

[m] *Anselm. in Heb 6 Id est totaliter. Lapsi. Aquin.*

[n] Iam 3.2.

[o] Prou. 24.16.

riſeth againe, though his foote ſlip through his frailty, or hee be caſt downe through the ſtumbling blocks of temptations, yet he findes the center of Gods mercie to reſt vpon, and takes new footing by vnfayned repentance. *Non ſic impij, non ſic*, as for the vngodly it is neyther ſo nor ſo with them, for their fall is totall, it is finall. *Dauid* fell dangerouſly in the matter of *Vriah*, 2 *Sam.* 11. but *Saul* fell away fearefully, when hee conſulted with a Witch, 1 *Sam.* 28. *Aaron* fell grieuouſly, when hee ſuffered the Iſraelites to make earings and dance about the Calfe, *Exod.* 32. But *Balaam* fell away wilfully, when hee taught *Balaac* to intrap the children of Iſrael, *Numb.* 31. *Peter* fell dangerouſly when he denied Chriſt Ieſus, *Mat.* 26. But *Iudas* fell away deſperately when hee hanged himſelfe, *Mat.* 27. Thus the godly, although they fall into groſſe ſinnes,

yet doe not vtterly fall away. According to that in the firſt of *Iohn* and the third, *Whoſoeuer is borne of God ſinneth not*, that is, he ſinneth not totally and finally. Chriſts ſpeech to *Peter*, *Luk.*22. was very comfortable, *I haue prayed for thee* ἵνα μὴ ἐκλείπῃ ἡ πίστις σοῦ, *that thy faith faile not*, that it be not wholy Eclipſed. And that interceſſion of Chriſt is effectuall for all Gods children, who, albeit they may ſometimes labour in obſcuritie, like the Sunne, yet can they neuer be wholly Eclipſed like the Moone. Though diuers bones be broken or out of ioynt, yet the skilfull Surgeon will ſet them together againe; but if all be aſunder, how can they be vnited? Though the body be ſubiect to a mightie confuſion of bad humours, and diſtemper of blood, yet if the vitall ſpirits be not conſumed, nor the vigour of nature vtterly exhauſted, the skilfull Phyſitian hath hope to recouer his patient.

Luke 22.32. ἵνα μὴ ἐκλείπῃ.

ent. But if the ſpirits be ſpent, and there be no force of nature to aſſiſt the medicine, but rather to reſiſt the ſame, there is no way but one; for what can be expected but death? And ſo is it in the ſickneſſe of the ſoule, it may be recouered vpon many particular diſeaſes of ſinne, but if it once be ſubiect to a totall Apoſtaſie, it can neuer be cured, there is no way but death with ſuch a ſicke ſinner: and therefore Saint *Iohn* o doth very fitly call it a ſinne vnto death. If the ſoule of man be left like the tree that *Nebuchadnezzar* ſaw in a p dreame (the ſtumpe and rootes whereof was left in the earth) though many branches of grace be lopped off by Sathan, yet behold it may flouriſh againe; but if it be like the tree that Saint *Iude* q ſpeakes of, *Without fruite, twiſe dead, & plucked vp by the rootes*, then the axe of Gods iudgements lies neere to it. r If the ſalt haue vtterly loſt *his ſauour*, *it is*

o 1 Iohn 5. 16.

p Dan. 4. 26.

q Iude ver. 12.

r Luk. 14. 34. 35

good for nothing, but to be caſt out; ſo it a Chriſtian haue loſt all the ſappe and ſauour of grace, and become vtterly without reliſh in the practiſe and profeſſion of godlineſſe, hee is good for nothing, but muſt looke to be caſt *forth into vtter darkeneſſe, and into that violent fire that ſhall deuoure the aduerſaſarie.*

Behold now (beloued) you ſee what is the ſinne againſt the holy Ghoſt, euen a witting, a willing, a malicious, a totall Apoſtaſie. And this monſtrous ſinne is like the mighty windes which beating on the foure corners of the houſe wherein *Iobs* children were, did caſt it on their heads[f]: for when ſin once breathes, and blowes from theſe foure Climates, it drawes downe the iudgements of God vpon the ſinners heads, to their euerlaſting ruin.[t] And as the Fowles that went on all foure, being vncleane, were abhomination

[f] Iob.1.19.

[t] Leuit.11.20.

to

to men: ſo hee that goes groueling on theſe foure feete of Apoſtaſie, is abhominable in the ſight of God, and ſhall be ſubiect to the filthie dungeon with the vncleane ſpirits. But to the end that the nature and danger of this ſinne may the better appeare, let vs conſider why it is called the ſinne againſt the holy Ghoſt. Where firſt we muſt obſerue, that it is ſo called, not, becauſe it is committed againſt the perſon, but againſt the attributes, and eſpeciall operation of the holy Ghoſt. The old and vulgar diſtinction of the Schoolemen doth illuſtrate this very well. The Father is called Power, againſt him therefore men are ſaid to ſinne in weakeneſſe, and infirmitie. The Sonne is called Wiſedome, againſt him they offend of ignorance and ſimplicitie. The holy Ghoſt is called Grace, againſt him therefore they ſinne who tranſgreſſe wilfully and maliciouſly; It being then the proper

and eſpeciall worke of the holy Spirit to inlighten the vnderſtanding, to mollifie the heart by repentance, and to ſanctifie it by grace; hee that ſhall thus oppoſe himſelfe againſt the worke of the ſame ſpirit, muſt needes become graceleſſe and impenitent, that bleſſed and gracious ſpirit being taken away. For as the yron which was made ſoft by being in the fire, when it is taken forth becommeth harder then euer it was. So the heart of man, which with the fire of Gods ſpirit, was in ſome ſort mollified and made to melt, when the ſame ſpirit is vtterly withdrawne, becomes extreamely obdurate and incorrigible. v *To thee (O Lord God) belongeth mercy and forgiueneſſe,* ſaith *Daniel.* True it is, but when a man hath made himſelfe vncapable of mercy, the cogitation thereof is rather a corroſiue then any comfort at all. Are not thoſe who charge Chriſt with an vnclean ſpirit, worthy

v Dan. 9. 9.

to

to be poſſeſt with the ſpirit of ſlumber? If they deſpight the ſpirit of grace, doe they not deſerue to be depriued of the ſpirit of grace? If they treade vnderfoote of a baſe eſtimation the Sonne of God, and the blood of the Teſtament, is it not a iuſt recompence, that Sathan ſhould trample them vnder his feete in the place of torments? If the Lord giue ouer men to a Reprobate ſenſe, for abuſing only the meere gifts of [x] nature, how much more may they expect to haue their eyes blinded and their hearts [y] hardned, who maliciouſly reſiſt the works of grace? [z] And then as the tacklings being taken from the ſhip, and the ſame left to the mercy of the Seas, is caſt vpon rockes, daſhed in peeces, or drowned in the ſands; ſo, the ſoule of man being ſtripped of the tacklings of grace, muſt needes ſuffer ſhipwracke, and periſh in the gulfe of eternall perdition. This miſerie is by

[x] Rom. 1. 28.

[y] Ioh. 12. 40.

[z] *Chryſ. op. imperf. in Mat. Hom. 37.*

no meanes to be auoided; for as *Chryſoſtome* ſaith, [a] when men *are forſaken of God, they are deliuered to the Diuell*: not for the deſtruction of the fleſh, *that the ſpirit may be ſaued in the day of the Lord, as the Corinthian* [b] *was.* But to be vexed in ſoule here, and to be tormented in ſoule and body hereafter as *Saul* [c] was. And then what followes our Sauiour ſhewes in the perſons of the blaſphemous Phariſees [d]: *When the vncleane ſpirit hauing beene caſt out returneth, he brings with him ſeauen ſpirits worſe then himſelfe, which doe enter and dwell there* and taking vp their habitation, doe ſhut faſt the doore of the heart, ſo that, albeit the *ſpirit* of God doe *knocke* againe and againe [e], yet can it finde no entrance, and that cauſeth ſuch a lamentable effect. *The latter end of that man is worſe then the beginning.* Thus the heart being hardned becomes impenitent, and ſo the impenitent ſinner be-

a *Cum à Deo deſeritur Diabolo traditur. Chryſ. in Ioh. Hom. 67.*

b 1. Cor. 5. 5.

c 1. Sam. 16.

d Luk. 11. 25.

e Reuel. 3. 20.

becomes vnpardonable: for where there is no grace for Repentance, there is no place for pardon: According to the Apoſtles words, *Rom.* 2. [f] *Thou after thy hardneſſe, and heart that cannot repent, treaſureſt vp vnto thy ſelfe wrath againſt the day of wrath.* The ſtinging of an Aſpe is incurable, and ſuch is this wound, and ſting of Sathan, for it growes cankerous, ὡς γάγγραινα, like the ſinne of *Hymeneus* and [g] *Philetus.* Yea it becomes that which the Surgeons call ἐσθιόμενον ἕρπης, euen ſuch an eating vlcerous ſore as doth totally mortifie the part affected, ſo that all the plaſters that art or nature can deuiſe, will not helpe it. This, ſaith *Hierome*, is that kinde of leproſie which cannot be cured. And ſo much for the opening of the wound.

[f] Rom 2.5.

[g] 2 Tim. 2. 17.

The

The ſecond part:
The ſearching of the WOVND.

HEre now (beloued) I could be contented to take my ſtation, and to ſtay my hand from ſearching this wound any further: But becauſe there is ſome controuerſie concerning the ſame amongſt the ſpirituall Phyſitians, to whom the cure or care thereof doth belong, I hold it expedient, either in reconciling, or confuting the differences of opinions, to relieue thoſe who may be ſubiect to doubting, and to ſatiſfie, if it be poſſible, euen thoſe which are poſſeſt with the ſpirit of contradiction: by manifeſting, that as I haue laid the foundation of my poſitiue doctrine, vpon the vnmoueable rocke of the holy Scriptures, ſo

I haue the conſent of the learned of all ſorts, who doe build with mee vpon the ſame foundation; ſo that onely ſingularity ſhall haue occaſion to diſſent.

There are about this matter but two points controuerted, the one is touching the deſcription, the other the remiſſion of this ſinne. Concerning the firſt, ſome make finall impenitency to be the ſinne againſt the holy Ghoſt; but thoſe that ſo doe, are confuted by themſelues; for they hold the ſinne againſt the holy Ghoſt to be pardonable, ſo that conſequently, if finall impenitency be the ſinne againſt the holy Ghoſt, finall impenitency ſhould be pardonable: which abſurdity euery ſenſible man muſt needes be aſhamed of.

But *Bellarmine* himſelfe [h] hath diuers arguments for the confutation of this errour, which I will briefely repeate.

1. The

h Bellam. de pœnitent. lib. 2. cap. 16.

1. The sinne against the holy Ghost is properly blasphemie, but finall impenitency is not blasphemie; therefore finall impenitency is not the sinne against the holy Ghost.

2. Finall impenitency is not committed till death, but the sinne against the holy Ghost is committed before death: therefore finall impenitency is not the sinne against the holy Ghost; The *minor* proposition is euident, for our Sauiour charged the Pharisees with this sinne, who were then liuing, and for any thing we know, liued long after.

Further, *Paul* speaking of this sinne in the sixt to the Hebrewes, saith, it is impossible that they which haue committed the same should be renewed by repentance. In which words the Apostle speaketh of those that are aliue, else should he affirme that the dead cannot be renewed by repentance, which speech were idle and

and much vnbeſeeming ſo great an Apoſtle. Againe, whereas Saint *Iohn* ſaith, there is a ſin vnto death, I ſay not *that thou ſhouldſt pray for it*; he ſpeaks of liuing men. And whereas ſome thinke he ſpeakes of the dead, the Text is directly againſt them. For he ſaith, *he that knoweth his brother to ſinne a ſinne not vnto death, &c.* in which words hee admitteth that a man may ſee and know when the ſinne is committed, and therefore he ſpeaketh not of finall impenitencie, which cannot be knowne till after a mans death, and hardly then alſo. Moreouer if hee ſpake of the ſinnes of thoſe that are dead, hee ſhould not ſay, *He that knowes his brother to ſinne; but he that knowes his brother to haue ſinned.*

1 Ioh. 5. 16.

Thus *Bellarmine* hauing confuted that opinion concerning finall impenitency, and affirmed truely, that the ſame is but *circumſtantia quædam, a certaine circumſtance*, which may *be found*

Circumſtantia quædam, quæ in omni peccato reperiri poteſt.

found in euery particular ſinne: he defineth the ſinne againſt the holy Ghoſt in the ſame manner as I haue handled it, calling it a malicious oppoſition againſt the manifeſt and knowne truth; which definition he confirmeth by the common conſent of ancient writers[k], to whoſe reaſons and authorities were they not very pithy and pregnant, I might annexe ſundry[l] others. But that which he alleadgeth may very well ſatisfie any reaſonable man.

Now for the other point, namely that this ſinne is irremiſſible, I will by Gods grace proue it directly by the Scriptures. And becauſe the ſame is a circumſtance ſomewhat more ſubiect to controuerſie, I will annexe the teſtimonies and reaſons of diuers Papiſts both ancient and moderne. Yea I truſt I ſhall make it euident, that, touching this point, there is indeede no ſuch difference, but that which may be reconciled by

a

[k] *Communi conſenſu veterum. Bellarm. ibid.*
Athanaſius.
Chryſoſtome.
Baſil.
Hilarie.
Ambroſe.
Hierome.
Anſelme.
Richardus de S. Vict.
Theophylact.
Beda.
Pacianus.

[l] *Ludolphus de vita Chriſti par. 1. cap. 73.*
P. Lumb. lib. 2. Diſt. 43. D.
Dionyſ. Carthuſ. in Mat. 12.
Tilleman in Mat. 12.
Gagneus.
Catharinus & Alphonſ. Salmeron ſuper Heb. 6.

a diſtinction allowed on all parts, if men will lay by the humours of contradiction and contention.

Firſt, the three Euangeliſts which mention this ſinne, doe abſolutely deny remiſſion to him that commits it. Saint *Luke* ſaith plainely, [m] *It ſhall not be forgiuen him.* Saint *Marke* more expreſly, [n] *He ſhall neuer haue forgiueneſſe, but ſhall be guilty of eternall damnation.* Yea the vulgar Latine hath it, *of an euerlaſting ſinne.* Saint *Matthew* yet more vehemently, [o] it ſhall not be forgiuen him, *either in this world, or in the world to come.* May I not here vſe Saint *Auguſtines* words in another caſe, [p] *Quid hoc euidentius, quid apertius, quid expreſſius?* What ſpeeches could be vttered more euident, more apparent, more vehement, then theſe? I cannot but wonder, that any man ſhould ſhut his eies againſt the cleare light of ſuch an euident truth, or open his mouth to contradict it.

Yea,

m Luk. 12. 10.

n Mark. 3. 29.

Æterni delicti.

o Mat. 12. 32.

p Aug. Epi. 59.

Yea, that any ſhould dare to aſſay the breaking of ſuch a threefold cord, as when the holy Ghoſt ſaith, *It ſhall not be forgiuen*, to affirme, yes it ſhall be forgiuen. When he ſaith, *it ſhall neuer haue forgiueneſſe*, to auough yes it ſhall haue forgiueneſſe, though hardly: And when he ſaith, *neither in this world, nor in the world to come*, to ſay preſumptuouſly, yes, either in this world or in the world to come. If this be tollerable, what truth is there ſo certaine or ſacred, but it ſhall be ſubiect to contradiction? Let vs compare this place with another, though much inferiour in the vehemencie of negation. It is ſaid in the ninth of *Marke*, that q*the fire of hell neuer goeth out*; and why may not one by the like expoſition ſay, yes, it will goe out, but yet hardly, which were happy newes for *Dives*, and other damned ſpirits; And a good ſupporting of *Origens* old errour, who held, that hell ſhould be

q Mark. 9. 44.

be deſtroyed, and all the damned after a certaine number of yeeres be ſaued. But indeede ſuch licentious expoſitions are vtterly vnlawfull, and doe paralell Sathans deniall of the Lords words, in the ſecond and third of Geneſis, [r] *you ſhall ſurely die, you ſhall not die at all.*

[r] Gen.2.17. Gen.3.4.

But *Bellarmine* [ſ] would expound the ſpeaches of the Euangeliſts by certaine places in *Mathew* and *Ieremy*. Inthe nineteenth of *Mathew* [t] our Sauiour ſaith, *It is eaſier for a Camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of heauen.* In which words ſaith he, our Sauiour ſeemes plainely to exclude rich men from ſaluation, yet he addes, *that which is impoſſible to men, is poſſible to God.* [v] And in the thirteenth of *Ieremie*, hee ſaith, that the Iewes can no more be changed, then the blacke-Moore can change his skinne, or the Leopard his ſpots, and yet doth hee in many places af-

[ſ] *De Pœnitent. lib.2.c.16.*

[t] Mat.19.24. 26.

[v] Ier.13.23.

ter that, exhort and call them to repentance.

To theſe place I anſwere, firſt in generall, that they are not like; for though in ſimilitudes and compariſons, extenſiue ſpeeches are ſometimes vſed, to note a difficultie by an impoſſibility [x], yet in a ſimple negation it is not ſo. And further to the places in particular. Firſt, thoſe words in the nineteenth of *Mathew* may be taken for a direct and ſimple negatiue, being truely expounded? for our Sauiour in the tenth of Saint *Marke* [y], doth thus qualifie the rigour of them: *It is hard for them that truſt in riches, to enter into heauen.* So that a man may truely ſay, it is impoſſible for a man ſo beſotted with his riches and deuoted to his wealth, that he makes it the eſpeciall obiect of his loue, the center of his hope, the fort of his confidence, to enter into the *kingdome of heauen.* Secondly, I denie not, but, as it is poſſible, reſpecting

[x] As *Mat.* 24. 35. compared with *Luke* 16. 17.

[y] Mark. 10. 24.

reſpecting the abſolute omnipotency of Almighty God, to ſaue ſuch a rich man; ſo is there no defect in God, for ſauing of him that ſinnes againſt the holy-Ghoſt: but the impoſſibility ariſeth from the ſinner himſelfe.[z] Let the bunch on the Camels backe be taken away, and he may goe into the gate at Hieruſalem, called the needles eye: let the gable rope be vntwiſted, and you may put it through the eye of a needle: So let the rich man like *Zacheus* giue ſome part of his goods to the poore, and make reſtitution where he hath wronged, and he may come to heauen: And let him that hath blaſphemed repent and beleeue, and hee ſhall ſurely be ſaued.

Concerning the words in *Ieremy*, we muſt obſerue a rule of Scripture, which Saint * *Auguſtine* and *Bellarmine* himſelfe obſerueth: [a] Namely, that ſometimes thoſe things are ſpoken indefinitely of all, which properly

[z] For ſo ſome take the word, καμιλῶ; ſome, κάμηλῶ.

* *Aug. collat. cum Donat. c.* 20.

[a] *Bellarm. de Eccle. militante, lib.* 3. *cap.* 16.

perly and directly doe belong to a part [b] onely. It is written in the twelfth of *Iohn*, [c] *Though he had done many miracles there, yet they beleeued not in him.* Here a man would thinke, that none of the Iewes beleeued in Chriſt; yet *verſe* 42. It is ſaid that *many of the rulers beleeued in him.* When our Sauiour at his paſſion prayeth thus, *Father forgiue them for they know not what they doe.* This could not be ſpoken of euery indiuiduall man, which had a hand in his execution, but onely of ſome; for it is euident, that diuerſe of them moſt deſperately, euen againſt their conſcience did oppoſe themſelues againſt Chriſt: and ſo might the Lord ſpeake indefinitely of the Iewes, that they were like the black-More euen altogether incorrigible, when as ſome of them, notwithſtanding were capable of Repentance and Pardon. Againe, if it were granted, that the Lord counted all the Iewes vnre-

[b] Compare Ezech 3.7. with 9.4. Gal 3.1. with. 6. 1.
[c] Ioh. 12.39.

vnrecouerable, muſt it needes be that his ſending to perſwade them to repentance, doth therefore croſſe his cenſure? Who knowes not that it is vſuall with God, to ſend his Prophets and Preachers, to call them to repentance, of whom hee hath ſaid expreſly before, that they will not [d] repent, and yet he ſent to them that ſo they might be without excuſe?

[d] Iere. 7. 27. Ezek. 2. 4. 5.

Secondly, as the Euangeliſts doe plainely teach the impoſſibility of pardon for this ſinne: So doth Saint *Paul* in this Epiſtle vſe many and waighty Arguments to confirme the ſame, which I will briefly contract into one.

He that cannot poſſibly be renewed by Repentance. Heb. 6. 4. 6.
He that falls quite away.
He that cannot haue any benefit by Chriſts ſacrifice. Heb. 10. 26. 29.
He that dies without mercy.
He that muſt certainly look for a fearefull iudgement.

} Cannot be pardoned & ſaued.

But hee that ſinnes againſt the holy Ghoſt, cannot be renewed by Repentance, *He fals quite away, hee cannot haue any benefit by Chriſts ſacrifice, he dies without mercy*, hee muſt certainely looke for a fearefull iudgment, and violent fire: therefore hee that ſinnes againſt the holy Ghoſt, cannot be pardoned and ſaued.

To theſe places *Bellarmine* and the *Rhemiſts* doe anſwere, that whereas the Apoſtle ſaith, hee cannot be *renewed by Repentance, and there remaines no more ſacrifice for ſinne*, he is thus to be vnderſtood, hee cannot haue the benefit of a ſecond Baptiſme. To whom I anſwere: Firſt, *Bellarmine* and the *Rhemiſts* do without all warrant or reaſon confound Baptiſme and Repentance, and the ſacrifice of Chriſt; And, if Baptiſme and Repentance bee confounded, why ſhould not alſo the other doctrines mentioned with the ſame? So that Repen-

Repentance. Faith, Baptiſme, the reſurrection, and the laſt iudgement ſhall be all one. But let theſe men who are ſo violent without any arguments, and ſo confident vpon onely the bare words of two or three of the Fathers expounding this place, let them conſider what others of the ancient Fathers haue written, and what euen theſe haue affirmed concerning this ſinne in other places. The ingenuitie of *Arias Montanus*[e] a learned Papiſt is much to be commended, who ſaith moſt truely, that it is an extreame racking of the word Repentance, when it is here without cauſe transferred to another ſence. Againe, if it were granted that the Apoſtle in the ſixt to the Hebrewes, denieth a ſecond Baptiſme when he ſpeakes of Repentance, becauſe they are mentioned together in the ſame place, and haue ſome affinity and correſpondence: yet how doth it follow that in this

e *Arius Monta. in Heb.6.*

Chapter he ſhould haue relation to Baptiſme? When as the ſame is neither directly mentioned, nor by any neceſſary conſequent implied or intimated? Laſtly, ſuppoſe the Apoſtles words were ſo to be taken, as that he ſhould therein denie ſecond Baptiſme to the ſinner, doth not the ſame imply a deniall of pardon? For why ſhould he deny them a ſecond Baptiſme, but to teach them, that the meanes and inſtrumentall cauſes of Repentance and reconciliation being denied, the effect cannot be granted? But the truth is, as euery ſingle eye may perceiue, that the Apoſtle hath in thoſe places vtterly excluded thoſe that ſinne againſt the holy Ghoſt, both from the meanes, and fruit of repentance.

Thirdly, Saint *Iohn* [f] ſpeaking of this ſinne; cals it a ſinne vnto death, meaning ſuch a ſinne as yeelds death without remedy or recouery, as the phraſe

[f] 1 Iohn. 5. 16.

phraſe being an Hebraiſme doth neceſſarily import, and *Chryſoſtome* doth truely expound [g] it. Yea *Alphonſus Salmeron* [h], one of the Fathers and founders of the Ieſuites, cals it a ſinne to death, *quia ſuapte natura, tendit ad mortem animæ: becauſe it doth naturally tend to the death of the ſoule.* Againe, the Apoſtle forbids vs to pray for ſuch a ſinner. Now if prayer, which ſhould be the meanes to worke Repentance in men, and to procure remiſſion for them at the hands of God, may not be afforded them, is there any hope that ſuch ſhould be pardoned? To this *Bellarmine* anſwers, that the Apoſtle doth not directly forbid vs to pray for ſuch, but onely doth not incourage or perſwade vs, becauſe the ſuite is very hard to be obtained. And to him I reply, that firſt the deſperateneſſe of the diſeaſe being to death, may imply a reaſon of denying the medicine of prayer to obtaine

g *Chryſ in pſal.* 49 *Vt in lege quædam fuêre immedicabilia, &c.*

h *Alph. Salmer. in 1. Ep. Ioh. diſp.* 32.

1 Iohn 5.

taine life. Secondly, the coherence of the words, with the words precedent, doe euict them to be a direct prohibition. For whereas before hee had taught, *that if we aske anything according to Gods will, we ſhall be heard,* Verſ. 14. he preſently addeth theſe words, as a Caueat, that wee pray not *for him that ſinneth vnto death,* becauſe that ſuch a prayer is not according to Gods will. Thirdly, if Saint *Iohn* had noted onely a difficultie, not an impoſſibilitie of obtaining our deſires, ſhould he not haue perſwaded vs to be the more earneſt and importunate in prayer, rather then to haue diſcouraged vs? When our Sauiour ſaith i that *the way is narrow, and the gate is ſtrait that leadeth vnto life,* would you not make him abſurd in ſaying, *I ſay not that you ſhall enter that way*: or indiſcreet in diſcouraging men, by denying them hope of entrance? Doth he not better in perſwading vs, *ſtriue therefore earneſtly*

i Mat. 7. 14.

neſtly to enter into that ſtraight [k] *gate*: and ſo, if the matter had beene ſubiect to difficultie, and not to impoſſibilitie, doubtleſſe Saint *Iohn* would haue exhorted vs, *euen to ſtriue mightily* [l] by prayers to God for the remiſſion of that ſinne, as Saint *Paul* ſpeakes, *Rom.* 15 30. Laſtly, that it is a direct prohibition, diuers both ancient Fathers, and Papiſts alſo doe directly auouch. As [m] *Tertullian* [n] *Auguſtine*, [o] *Hierome*, [p] *Sixtus Quintus*, [q] *Ferus*, [r] *Didacus de la Vega*, and diuers others. Yea, *Catharinus* [s], in my iudgement, hath written very iudiciouſly concerning both this place and the point in hand. *Some* (ſaith he) *haue made this place obſcure, ſuppoſing that to be abſurd which indeede hath no abſurditie in it* (meaning that prayer ſhould be denyed to ſome kinde of ſinners.) *But this comes to paſſe by reaſon of a certaine old and vulgar opinion, namely, that no ſuch outragious, or diuiliſh ſinne could be*

k Luk. 13. 24. ἀγωνίζεσθε.
l συναγωνίζεσθαι. Rom 15. 30.
m *Tertul de pudic. cap.* 19.
n *Aug. ſer. Domini in Monte. lib* 1
o *Hier.* cited by *P. Lumberd.*
p *Sixtus Quintus orat. habit. in conſiſtor. de morte. Henr* 3
q *Ferus. in* 1. *Ioh* 5.
r *Didac. de la vega. in Pſal. 6. pœnitent Con.* 5. and diuers others.
s *Catharin in* 1. *Epiſt. Ioh. cap* 5.

be found, which of it ſelfe was inexpiable.

Thus hauing proued by the authoritie of ſacred Scriptures that this ſinne is irremiſſible, and anſwered ſuch obiections as haue bin made againſt my proofe, I might alſo confirme the ſame by many teſtimonies of the ancient [t] Fathers, beſides thoſe which haue alreadybeene produced, but I haſte to that point which I haue euer affected, and in the beginning promiſed and propounded, namely, the reconciling of diuerſity in opinion.

It is a diſtinction of the [v] Schoolemen, a ſinne may be called irremiſſible, three manner of wayes, *negatiuely, priuatiuely, contrarily.* Negatiuely, which can no way be pardoned, as the ſinnes of the reprobate Angels. Priuatiuely, when the ſinne by congruence of merit deſerues to be puniſhed, though by congruity of Gods mercy it may be pardoned, of

t *Tertul de pudicitia cap. 2. Cyprian. lib. 3. Iuſtin ad Quirin. cap. 28. Chry. in pſa. 49. Hieron. Ep. 22. ad Marcel. Aug. expoſ. Epiſt. ad Rom. inchoat. Origen, &c.*

u *Gerſon. pars 2. compend. Theolog. de ſeptem. vitijs capital. Negatiuè. Priuatiuè. Contrariè.*

of which nature is euery ordinary mortall ſinne. Contrarily, when the ſinne hath a diſpoſition contrary to pardon and remiſſion, and ſuch is the ſinne againſt the holy Ghoſt: For it doth directly *reſiſt and reiect the grace of God*, as *Bellarmine* confeſſeth[x]. *It hardneth the heart, ſo that thoſe which commit this ſinne, are vſually giuen ouer to a reprobate ſenſe, and forſaken of God, as* Iudas *was, ſo that they cannot repent*, as *Anſelme*[y] affirmeth. Yea it *hardneth a mans heart like a ſtone, ſo that he cannot be helped by the prayers of the Church*, as *P. Lumbard*[z] reporteth. *Bonauenture*[a] cals it a ſinne to death, becauſe it taketh away the diſpoſition of receiuing life, *which conſiſteth in the imbracing of repentance.* Yea, *if it be ſtrictly taken and conſidered* (ſaith hee) it depriueth men both *of the power and diſpoſition of repentance*, ſo that there is left neither inclination nor habilitie to repent. And therefore as *Catharinus*

x *Directè reſiſtet & repudiet gratiam Dei. Bell. de pœnit. lib. 2. cap. 17.*

y *Ita quod non poſſint pœnitere. Anſelm. in Mat. 12.*

z *P. Lumb. lib. 2. diſt. 43. b.*

a *Bonauent. in 2. ſent. diſt. 43. quæſt. 1. Poteſtatem & diſpoſitionem pœnitentiæ priuat. Ibid. quæſt. 2*

tharinus [b] doth acknowledge this ſinne to be vnpardonable, ſo doth *Sixtus Quintus* [c], and yeeldes the ſame reaſon that others doe, ſaying, *By reaſon of mens impenitency, this ſinne becomes abſolutely and ſimply vnpardonable.* And *Gerſon* [d] ſaith, that in this reſpect it can by no meanes be remitted: Yea, that finall impenitency doth certainely cleaue to this blaſphemous Apoſtaſie, *Dionyſius* plainely affirmeth [e], and yeelds two reaſons for it. Yea *Hugo Cardinalis* giues eight reaſons of this impoſſibilitie of pardon. *Stella* [f] and *Ianſenius* [g] indeede, being willing to ſay as much as they can for the power and poſſibilitie of pardon for this ſinne, are conſtrained to confeſſe, *that actually, and indeede, it is neuer remitted, although there be ſome poſſibilitie, that it may be remitted.* Alas that is a poore poſſibility *that is neuer reduced into act.* Such poſſibilities are but idle *Chimeraes*, euen ridiculous conceits.

b *Cathar. in Heb 6. & 1. Epiſt Ioh.*

c *Sixt. Quint. vbi ſupra.*

d *Vbi ſupra.*

e *Dionyſ. & Hug. Card. in Mat. 12.*

f *Nunquam de facto remittitur, quanquam poſſit remitti Stella. in Luk. 12.*

g *Non negat remiſſionis poſſibilitatem ſed euentum. Ianſen. Concord. Cap 49.*

conceits. There is a ſimilitude vſed by diuers, yea by ſome who ſeeme to contradict the vnpardonableneſſe of this ſinne, which ſimilitude doth indeede expreſſe it, with the reaſon and manner of it, and it is this.

As the man which is ſicke, if he be in that caſe that he can neither take foode nor Phyſicke, may rightly be ſaid to be vncurable; ſo he that is infected with the ſickneſſe of this ſinne, being through his impenitencie vncapable of Gods mercy, and Chriſts merits, may truely be ſaid to be vnpardonable. The medicine and meanes of recouery is neither weake nor wanting to him that hath grace to apply it; but he that wants this grace is wanting to himſelfe. God doth not worke alwaies to the vttermoſt extent of his mighty power, *whereby he is able to ſubdue all things to himſelfe*, but diſtributeth, or denyeth to euery man ſo as

h *Ludolph de vita Chriſti. par. 1. cap 73. Bonauent in 2. ſent. diſtin 43 quaſt. 2. Gerſon vbi ſupr. Greg. de Valent. diſp. lib. 1. qu. 4. punct. 3. Bellarm. de pœn. lib. 2. cap. 17.*

i Phil. 3. 21.

as seemes best to his diuine wisdome, and workes (as it is in the Philosophicall Axiome) according to the capacitie of the patient, making men desirous of saluation where hee doth grant it, and capable of grace where he doth impart it. In which sense it is said, our Sauiour *could not doe many workes amongst his Countrimen, because of their vnbeliefe. Marke 6. 5.*

k *Chrysin Gen. Hom. 19.*

Tis true, as *Chrysostome* saith,[k] *there is no sinne so great, that it can ouercome Gods mercy, if we repent and aske pardon in due time*; but if a man haue no power to repent, then God hath no will to pardon. The *Lords hand is not shortened, that he cannot helpe*, but mans heart is hardened that he cannot repent, and this makes the sinne vnpardonable; so that the question is not of Gods power and mans will, but of mans power and Gods will.

l *Beda in Mar. 3*
m *Ludolph. de vita Christi. par. 1. cap. 73.*

There is no man that hath more iudiciously decided this controuersie then[l] *Beda* and[m] *Ludolphus*, with whose

whoſe words, being conſonant to the truth, and concluding what I haue at large deliuered, I will conclude: *The ſpirit of blaſphemie ſhall not be forgiuen a man, not becauſe remiſſion is denied him if he repent, but becauſe that ſuch a blaſphemer, through his iuſt deſert, as he can neuer obtaine remiſſion, ſo can he neuer come to repentance.* And ſo much for the ſearching of the wound.

Sicut nunquam ad remiſſionem ita nunquam ad pœnitentiam peruenturus eſt.

The third part:
The binding vp the WOVND.

IT remaineth now in the third and laſt place, that I binde vp the wound, with Application; not with hope to cure it; which if I ſhould promiſe, I might be like thoſe Lawyers, who for their fees doe vndertake mens cauſes though they know them to bee vnconſcionable, and

thoſe Phiſitians and Surgeons, who take in hand the cure of thoſe patients, whoſe ſores and ſickneſſe they know be incurable. I may ſay of this ſinne as *Ieremie* ſaith of Babylon. n *We would haue cured Babylon, but ſhe could not be cured: forſake her, and let vs goe euery one into his owne Countrey.* This ſinne cannot poſſibly be cured, therefore let euery one in the feare of God haue care that he may auoide it.

n Ier. 51.9.

The Apoſtle ſpeaking of this ſinne to the Hebrewes, ſaith, o *Confidemus de vobis meliora dilectiſſimi*; and ſo doe I ſay to you, beloued, *I hope better things of you all, and ſuch as belong to ſaluation.* For were your hearts poſſeſt with this ſinne, you could haue ſmall delight in this ſacred aſſembly, and holy exerciſe. Now although there be no place of application for cure, yet is there for matter of confutation, of admonition, & of conſolation. Of confutation againſt

o Heb. 6.9.

againſt errour, of admonition againſt ſecurity, of cõſolatiõ againſt deſpaire.

For firſt, thoſe mercileſſe men the Nouatians [p] are hereby confuted, who held euery groſſe ſinne committed by a Chriſtian to be the ſinne againſt the holy Ghoſt: and therefore, how ſeriouſly penitent ſoeuer any one was after ſuch a ſinne (though of infirmitie) yet they accounted his repentance to be fruitleſſe, and vncapable of the mercy of God. [q] So that whereas diuers in the primitiue Church fell into Idolatrie through feare of moſt horrible tortures prepared for Chriſtians; Albeit they did afterward exceedingly bewaile their miſerable condition, yet would they not yeelde them the priuiledges of the Church, nor ioyne with them in the participation of the bleſſed Sacraments.

[r] Theſe were the men which through ſwelling pride did take to themſelues the name of Puritanes.

[p] So called of *Nouatus* their ringleader. *Euſeb. hiſt. Eccl. lib. 6. cap. 42. Ambroſ. de pœnit. lib. 1 cap 9. Hieron. ad Marcel. de blaſph. in 55.*

[q] *Socrates. lib. 1. cap. 7.*

[r] καθαρὸς. *Euſeb. hiſt. Eccl. lib. 6. cap. 42. Epiphan. Tom. 1. hæreſ. 59.*

But the very matter of their doctrine (as *Epiphaneus* truely ſaith) doth proue them to be impure.

Againſt theſe men as diuers of the auncient Fathers haue written very ſubſtantially: So euen the torrent of the ſacred Scriptures (which conuince all men of ſinne, and offer pardon to euery true penitent) doth vtterly condemne them. Amongſt other things, that iuſt and ingenious reproofe of that renowmed Emperour *Conſtantine* to *Aceſius* a Nouatian Biſhop is worthy of remembrance. When the good Emperour did aske this proud Biſhop, why he did ſeperate himſelfe from the Communion of the faithfull, his anſwere being, becauſe they had fallen in the perſecution of *Decius*, *Conſtantine* replyed, [t] *Erige tibi ſcalam Aceſi, & ad cœlum ſolus aſcende.* Set thee vp a Ladder O *Aceſius*, whereby thou mayeſt clime to heauen alone. Iuſtly taxing thereby his pride, and

[f] 1 Ioh. 1.8. Iam 3.2. Ezek. 18.22. Mat. 11.28.

[t] Socrat. l. 1. c. 7.

and truely ſhewing, that if his opinion were true, no man could come to heauen, becauſe no man is free from ſinne. Saint *Auguſtine* ſaith, u "ſome obiected againſt him, *That he opened a gappe to ſinne, when he offered a hauen of ſafety to euery repentant ſinner*, but moſt iniuriouſly; For if almighty God be ſo gracious, that to a man vnfainedly forſaking his ſinnes, and ſeruing God with an vpright heart, *Non ſolum veniam promittit ſed coronam*, graunts not onely the remiſſion of ſinne, but the reward of a Crowne, as *Cypryan* x ſpeaketh: Why ſhould men be ſo auſtere and ſtrict, as to ſhut vp the bowels of compaſſion to the ſerious penitent?

u *Aug. Hom. 87.*

x *Cyprian de lapſ. Serm. 5.*

And here by the way (beloued) let me giue you a caueat. Foraſmuch as this ſinne doth depend vpon ſuch difficult circumſtances, the extraordinarie gift of diſcerning the ſpirits being y aboliſhed, it is very hard

y 1 Cor. 12. 10.

without ſome rare [z] inſpiration, to diſcerne this ſinne in others, and very dangerous to charge any with the ſame. Therefore, although you ſee ſome ſinne very deſperately, yet take heede, you ſtep not haſtily into Gods throne, but rather erect a tribunall in your owne hearts, and iudge your ſelues, as the Apoſtle exhorts,[a] doe not vnaduiſedly ſhoote forth the darts of your cenſures againſt others, nor vncharitably deny them the comfort of your prayers. *Caietans* charitable ſpeech doth much affect[b] me. Whereas Saint *Iohn* ſaith, *If thou ſeeſt thy brother ſinne a ſinne to death, I ſay not that thou ſhouldeſt pray for him: Memini Bernardum, &c.* I remember ſaith he, that *Bernard* addes, *& ſi non ores, gemas tamen*, euen when thou mayeſt not pray for him, yet maiſt thou ſigh for him. *Fortaſſis gemitus tuus penetret, quò oratio non præſumit tendere.* Happily thy ſighes may

[z] *Sine rariſſimis inſpirationibus. Bez. de paſſ. dom. Hom.* 28.

[a] 1 Cor. 11. 31.

[b] *Caietan. in Epiſt.* 1 *Iohn.*

may haue acceſſe, where thou dareſt not ſend thy prayers. As for the Nouatians, onely the miſtaking of diuers places of Scripture miſled them, which being freed from their erroneous expoſition, doe nothing ſerue for the ſupporting of their mercileſſe hereſie.

Secondly, here is matter of admonition. For, ſeeing this ſinne is ſo dreadfull, wee ſhould be very carefull and fearefull, leſt we fall into the ſame. Though it were a wound like *Alexanders*, of which the hiſtorian ſaith, *curatio vulneris grauior ipſo vulnere? The curing of the wound was more grieuous, then the wound it ſelfe:* yet if there were any hope of cure, it were ſomewhat tolerable, but when all the balme in Gilead cannot cure it, it is moſt lamentable. It is a point of wiſdome to preuent corporall diſeaſes that are mortall, and it is much more neceſſary to preuent the ſpirituall. And as for the better

preuention of ſickneſſe, and preſer-
nation of health, diuers hurtfull
meates are to be ſhunned, and cer-
taine wholeſome meanes to be vſed:
ſo for the preuenting of this mortall
diſeaſe, and preſeruing the ſoule in
ſpirituall health, diuers euill courſes
are to be carefully auoided, and di-
uers Chriſtian duties to be diligently
practiſed.

When you are tempted by Sa-
than or his inſtruments, conſent not,
if he thruſt any euill temptations into
your heads by conceit, as he did in-
to the head of Chriſt Ieſus: let him
neuer put it into your hearts by
conſent, as he did into the heart of
Iudas. What madneſſe is it (ſaith
Chryſoſtome) to entertaine the temp-
tations of the Diuell who ſeekes to
torment thee, rather then the moti-
ons of Chriſts ſpirit, who deſires to
ſaue thee? To receaue a ſword at
the hands of a Theefe to kill thee,
and to refuſe a Diadem at the hands
of

Mat. 4.

Ioh. 13. 2.

Chryſ. in Mat. hom. 67.

of a King to crowne thee? Remember that comfortable precept and promiſe, *Reſiſt the Diuell, and he will flie from thee.* Iam.4.7.

Take heede of the degrees of ſinne, for they are dangerous; One ſinne drawes on another, as one waue driues forward another; and as great waters ariſe of ſmall heads, which doe breake downe bankes, and carry them away; ſuch are the inundations of ſinne, when they breake out, and *blond toucheth blond.* It behoooueth euery Chriſtian therefore to take heede of the beginning of ſinne, and to ſtop the courſe and current of the ſame, leſt that it becomming violent, caſt downe the banks of Gods threatnings, and carry him headlong to the ſinne of all ſinnes. Men doe not fall into deadly diſeaſes but by degrees; neither doe they ſlip into this deadly ſinne, but by diuers degrees doe fall into it, as *Theodoret* doth manifeſt in *Iulian*

κέχυται. *Inundauerunt. Sept. & vulgar. Hoſ.4.2.*

Theodoret. hist. lib. 3. cap. 3.

Iulian the Emperour, who first banished the feare of God, and at last, *Pietate omnino spoliebatur*, was vtterly bereft of Piety.

When a sinner giues way to his owne corruptions and Sathans temptations, hee becomes like the Image in *Daniel*[i], whose head was gold, his brest of siluer, his belly of brasse, his legs of iron, his feete of clay; thus doth he waxe worse and worse, till at last as a stone cut out of a mountaine without hands smote the image and brake it in peeces: So the iudgements of God, not created in the beginning by the hand of God, but cut out of the mountaine of mans transgressions, doth beate him in peeces like a potters vessell. For if our sinnes doe increase, and come one in the necke of another, like the messengers of *Iob*, our punishments must needes follow like the plagues of *Ægypt*. Therefore *Woe be to them* (saith the Prophet) *that*

[i] Dan. 2. 45.

that [k] *draw iniquity in the cords of vanity, and ſinne as with cart-ropes.* Cordes are twiſted of many ſmall threds which ſeuerally haue very ſmall force, but vnited are very ſtrong: and ſo it commeth to paſſe, that the threds of ſmaller ſinnes being twiſted by oft committing, and drawne out by long continuance, doe at laſt make this great gable of the ſinne againſt the holy-Ghoſt, wherewith the ſinners hands and feete being bound, *He is caſt into vtter darkeneſſe, where is nothing* [l] *but wayling and weeping and gnaſhing of teeth.*

[k] Eſa. 5. 18.

[l] Mat. 22. 13.

Be carefull to auoide the leaſt ſinne, leſt the ſame be an introduction to greater. For as the *Philiſtims* came vpon *Sampſon* and ouercame him, by diuers inſinuations; firſt bound his hands, then platted his hayre, and at laſt ſhaued off his locks: So doe ſinne and Sathan winde themſelues in by diuers inferiour temptations, ſtill proceeding and aug-

augmenting the same till the locks of grace be quite shaued off. As it is said of *Ninus Victores*, [m] *Quæq; sequentis victoriæ causa fuit*, euery victory was the means of another conquest: So euery smaller suggestion of Sathan becomes an instrument of a greater temptation. Had king *Dauid* at the first beene perswaded to murder *Vriah* hee would haue said, what murder *Vriah*, my loyall subiect, my faithfull seruant? God forbid, not for the one halfe of my kingdome. Yet after that hee had sinned with *Btahsheba*, adultry made way to cruelty. Sinnes are like the sores of the body, which at first are but vitious humours, then tumours, after that impostumate, and at last become vncurable. So the sores of sinne waxe greater and greater, till they breede and bring eternall death. And therefore *Bernard* doth very fitly call sinne *morbum animæ*, and *mortem animæ*, The soules sicknesse

m *Iustin. 1. lib. 1*

Mortem parit immortalem. Chrys. in Psal. 6. Bern. de aduent. Ser. 6. Et in Cant. Serm. 15.

neſſe, and the ſoules death. Thus as robbers put ſome little villaine into the houſe which ſets open the dores to all the theeues: And as warriors by a ſmaller breach doe get into the beſieged City, and then doe rob, and kill, and burne, and vtterly ſpoile it; So doth the diuell get entrance and aduantage of men by ſome ſmaller ſinne, and preuaileth more and more till hee hath battered the foundation of their faith, diſpoyled them of the rich ornaments of grace, and become euen Lord of the Soule.

If at any time you be caſt downe by the temptations of the diuell (as alas who can alwaies ſtand) let him not keepe you downe. That is good counſell of our Sauiour, ◦ *Remember whence thou art fallen, repent and amend.* The prodigall childe is ſet forth a patterne to this purpoſe, who ꝑ ſaid (and did what he ſaid) that hee would riſe and goe to his father, confeſſe

◦ Reu. 2. 4.

ꝑ Luke 15. Ver. 18. 21.

feſſe his ſinnes and craue pardon for the ſame. *Redeat homo per quotidiana lamenta, vnde corruit per vana delectamenta* q, ſaith Saint *Auſtin*. Let a man returne by daily lamentations, to that from whence hee is fallen by vaine delectations. Repentance is the onely ſtay that holds vs from falling into hell. Repent therefore and proportion your Repentance according to your ſinnes, like *Manaſſes*, who hauing cauſed the ſtreetes of *Ieruſalem* to flow with blood, made the priſon in Babylon to runne with teares. r *Alto vulnere diligens medicina non deſit* (ſaith *Cyprian*,) a deepe wound muſt haue a diligent cure. Thus let euery ſinner rayſe vp himſelfe by true and vnfayned Repentance, leſt his ſlippes of infirmity become the fall of Apoſtaſie.

q *Aug. de temp. Ser. 182.*

r *Cyprian de Lapſ. Ser. 5.*

Take heede of backſliding, reciduation in ſinne is no leſſe dangerous then a relapſe in ſickneſſe. The bone oft broken will hardly be ſet;

The

The tree thats oft tranſplanted will ſcarcely proſper. Hath Chriſt waſhed [f] thee in his blood? Cured thee with his ſtripes, and healed thee with his wounds? hath he paid thy debts, cancelled the bond vpon the croſſe, and ſet thee vp being a [t] bankrupt in grace? Returne not with the ſwine to wallow in thy filthy ſinnes, let not the diuell wound thee againe by freſh bleeding iniquities, runne not into debt by new tranſgreſſions, Yea ſinne no more leſt a worſe thing happen [v] to thee.

[f] Reuel. 1. 6. Eſa. 53. 5.

[t] 2 Col. 2. 13.

[v] Ioh. 5. 14.

Thus all ſinnes are carefully to be auoided, yet ſome are more eſpecially to be ſhunned as hauing a ſpice of this dangerous diſeaſe, the ſinne againſt the holy Ghoſt, and ſome duties likewiſe are more eſpecially to be practiſed as meanes and mithridates againſt that wofull euill. Amongſt many I will obſerue ſome in both kindes.

It is dangerous to ſinne againſt know-

knowledge, and more dangerous yet to ſinne againſt the checks of conſcience, but moſt dangerous to ſinne againſt the motions of Gods bleſſed ſpirit. It is dangerous madneſſe for the pilot to ſhut his eyes againſt the ſtarres that ſhould guide him: And ſuch is the caſe of all thoſe, who wilfully put out the light of knowledge, and regard not the checks of conſcience. The Lord tels *Iſrael* in the ſecond of *Heſea*, *I will ſtop thy way with thornes*, and ſo doth hee ſet the ſtings of conſcience to ſtay the ſinner, if it be poſſible, from his wicked courſes, and fearefull is the neglect thereof. For he that regards not the cry of his ſinnes to his conſcience, ſhall ſurely haue them crying to heauen againſt him for vengeance.

Take heede of ſcorning or vilifying the bleſſed word of God, eſpecially the Goſpell of Peace. When men ſhall be angry with the word, as *Ahab* was with *Michaiah*, becauſe

1 Reg. 22. 8.

it

it reproues their corruptions, it is with them as our Sauiour ſaith, y *They hate the light becauſe their workes are euill*: and it argues their deformities, that they cannot abide to looke into the glaſſe z which diſcouers them. When men doe thus diſeſteeme and ſhunne the Goſpell of Chriſt, it is a ſhrewd ſigne, that the ſame is no pardon of theirs, but rather their inditement. There are ſome who haue ſcarce three ſentences of Scripture, yet of thoſe they haue no further vſe, but to apply them prophanely in the midſt of their vaine exerciſes. Let ſuch take heede: We ſay it is not ſafe to make ſport with edge tooles; but I am ſure it is dangerous to ieſt with Gods ſacred ordinances.

y Ioh.3.19.20.

z Iam.1.23.

Oppoſe not your ſelues againſt any worke of grace, that is eminent in any of Gods ſeruants, or made euident to your Conſciences by the word or workes of God. This was

the fearefull ſinne of many of the Iewes, who though they beheld the diuine power ſhining in the words and workes of Chriſt; yet did they oppoſe themſelues againſt him, charging him in a blaſphemous manner, to caſt out Diuels by the helpe of *Belzebub* the prince of Diuels. And ſuch were thoſe whom the bleſſed and milde Martyr Saint *Stephen* takes vp ſo roundly, calling them ſtiffe necked, of vncircumciſed hearts.

Take heede of inconſtancy and wauering in your holy profeſſion, as ſome doe [a] *which withdraw themſelues to perdition.* The Apoſtle here warnes vs that wee caſt not away our confidence; and reaſon, for by it [b] *wee quench the fiery darts of the Diuel.* We ſhould not be like *Demoſthenes*, who in the middeſt of the battell caſt away his buckler inſcribed with golden letters [c] ἀγαθὴ τύχη, *that is*, good fortune: But rather imitate

[a] Heb. 10. 39.

[b] Eph 6. 16.

[c] *Plutar. in vita Demoſt.*

imitate that worthy Thebane *Epaminondas*, who being ready to expire in his tent, enquired whether the enemy had got his target which fell from him in receiuing of a deadly wound: But it being preſerued and preſented to him, *Veluti laborum ſuorum gloriæq; ſocium oſculatus eſt:* Hee kiſt it as the aſſociate in his labours, and the companion of his honours. Some ſend away Religion for a time, thinking to take it vp againe at their pleaſure, but ſuch oft times proue like *Noahs* Rauen, they houer and flutter vp and downe, but hardly returne into the Arke of the Church. There haue beene diuers malecontents amongſt vs, who haue had their excurſions, and reuolted to popery, but let thoſe who are wandring returne with ſpeede to the boſome of their mother, *Who hath not loſt the bowels of compaſſion*, except they haue loſt all ſence of grace. Let thoſe that are returned be ſeriouſly

Iuſtin. lib. 7.

Non perdit viſcera pia mater Eccleſia. Auguſt. Hom. 27.

humbled for this their reuolt, as for a fearefull sinne, and blesse God for their conuersion, as for a great mercy. And let euery one take heede of inconstancy in his holy profession, leſt he become like *Ecebolius*, who as *Socrates* saith changed with euery Emperor, like the weather cock with euery winde; and as he beganne so hee liued and died an vnconstant man. If therefore your cogitations be neuer so little declining, stop the course of them whilst you haue meanes to recouer your selues, and make such a league with Religion as *Elizeus* made with *Elias*; *As the Lord liueth, and as thy Soule liueth I will not leaue thee.*

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Take heede of presumptuous sinnes; For who would aduenture to take deadly poyson, though hee had the best mithridate in the world? If a Christian shall be suddenly surprised by Sathan, before hee can bethinke himselfe of the nature or danger

ἐαν προλημφθή. *Gal. 6. 1.*

ger of the ſinne,[d] as *Dauid was*, when he was inſnared with the beauty of *Bathſheba*, hee is to be pitied: But when a man ſhall immediately vpon the temptation runne to the mercy of God[e], abuſe his patience, and ſay preſumptuouſly within himſelfe, like him in the Pſalme[f] *Tuſh, I ſhall neuer be caſt downe. Tuſh, God hath forgotten, he hideth away his face and will neuer ſee it*, his caſe is very dangerous. Therefore did the Prophet *Dauid* pray ſo earneſtly[g], *Lord keepe thy ſeruant from preſumptuous ſinnes, leſt they get the dominion ouer me, ſo ſhall I be innocent from the great offence.* Surely beloued, he that auoydeth ſinnes of preſumption ſhall neuer fall into this haynous ſinne of Apoſtaſie.

d 2 Sam. 11. 2.

e Rom. 2. 4.

f Pſal. 10. Ver. 6. 12.

g Pſal. 19. 13.

Eſpecially take heede of Malice and hatred. Malice againſt men is dangerous, but if it bend it ſelfe againſt the God of heauen, his ſeruants, or his ſacred truth, it is damnable and odious, for it is *peccatum Diabolicum*,

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d Sam. 11. 2.

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g Pſal. 19. 13.

Augustin.

bolicum, the Diuels proper & especiall sinne. I cannot better compare a man in this case, then to mount *Ætna*, which hath the fire boyling and burning within it, and breakes forth sometimes suddenly into furious flames: For so when the fire of this malice shall boyle and burne in the heart of a man, it will quickly breake forth into the flames of blasphemy, as it appeareth in the practise of the malicious Iewes.

h Phil.2.16.

i Rom 1.16.

k Mat.2.10.

l 1 Thes.2.13.

m Iam.1.21.

Honour the word of God, especially the Gospell of Christ, [h] as the word of life, [i] *as the power of God to saluation.* Esteeme it and reioyce in it, as the wise men did in the starre which led them to Christ, [k] *When they saw the starre they reioyced with an exceeding great ioy.* When you heare or reade it, doe it with all reuerence, and receiue it as [l] *the word of God, which worketh in them that beleeue*, and being grafted in you [m] *is able to saue your Soules.* Whatsoeuer you learne forth

forth of the word, if it be a knowne truth, doe not wilfully reiect it, but willingly imbrace it, though it croſſe your profits or your pleaſures neuer ſo much. If wee be weake yet in no caſe let vs be wilfull.

What good leſſons ſoeuer you learne, be carefull to put them in practiſe; God lookes that euery talent ſhould be employed to his glory. Therefore let not your knowledge ſwimme idly in your braines, like the heauens in their bare reuolutions, much leſſe in their malevolent coniunctions, but ſee that it be fruitfull in your liues, like the heauens in their ſweet influences. I haue read of a Pyrat who taking a veſſell that was for Douer, and falling to rifle her, happened vpon a Bible, which when hee opened to ſee what booke it was, he light ſuddenly vpon that precept, *Thou ſhalt not ſteale*, whereupon his heart was ſtriken with remorſe: But one of his com-

pany taking notice of the accident, ſaid in a deſperate manner, Wherefore came we to ſea then? and ſo caſt the Bible ouer the bord. This was a fearefull putting out the light of knowledge, and neglect of an extraordinary admonition, which the offender did exceedingly bewaile at his death.

Looke to the ſinceritie of your hearts; for the heart is the fountaine, and therefore it is neceſſary that it be kept pure and vncorrupted. Sickneſſe ſeazeth eaſily and dangerouſly vpon corrupt bodies, but thoſe which by ſobrietie and temperance are kept ſound, cannot be ſo quickly infected. As *Alian* writes of *Socrates*, who retained his health when the Athenians were euery man ſicke. So hypocriſie lets in this ſinne readily, but ſinceritie keepes it out as carefully. The Apoſtle therefore admoniſheth fitly in the third to the *Hebrewes*, *Take heede that there be*

Cum viritim Athenienſes ægrotarent. Æliana. *Hiſto. lib.* 17

Heb. 12. 13.

not

not in you an euill and vnfaithfull heart to depart from the liuing God. And in the twelfth to the *Hebrewes* he exhorts; *Make ſtraight ſteps to your feet, leaſt that which is halting be turned out of the way*: ſhewing that a falſe heart voide of ſincerity drawes away from God, and halting hypocriſie leads vs out of the way of life. Therefore whatſoeuer we profeſſe, let it be in ſinceritie; for commonly where religion begins in hypocriſie, it ends in apoſtaſie. Heb. 3. 12.

Cheriſh the feare of God: An awfull and humble ſpirit is a ſingular bleſſing. Saint *Cyprian* ſaith well, *Timor innocentiæ cuſtos, Feare is a good keeper of innocencie.* And *Salomon* ſaith, *The feare of the Lord is a well-ſpring of life to auoide the ſnares of death.* This deadly ſinne cannot haue acceſſe to that heart, where the feare of God reſideth. For as the vaines that haue narrow paſſages, doe hardly receiue poiſon: So where the *Cyprian. Epiſt. 2.* Prou. 14. 27.

the paſſages of your ſoules are ſtraightned with a reuerend awe of the maieſtie of God, you can neuer be infected with the poiſon of this blaſphemy, which is euer accompanied with haughty pride. Therefore I may ſay with *Salomon*, *Bleſſed is the man that feareth alwayes, but he that hardeneth his heart ſhall fall into euill.*

Prou.28.14.

Be carefull to entertaine the motions of Gods bleſſed ſpirit: For how can you with hope and comfort knocke at the doore of mercy, if you will not heare the ſpirit of God knocking at the doore of your hearts? What true ioy can your hearts haue, when you grieue the ſpirit of God by ſending him away? and what know you, if you ſend him away, whether he will euer returne to you againe?

When you haue entertained the good motions of Gods ſpirit, be carefull to cheriſh them. Behold how our

our Sauiour rowſeth vp the Church of *Sardis* in the third of the *Reuelation*: *Be awake and ſtrengthen the things which remaine, that are ready to dye.* The Lord cannot abide any loſſe in theſe rich Iewels: And therefore Saint *Paul* exhorts, *quench not the ſpirit*; as the holy fire which came from heauen was carefully preſerued in the Temple: So muſt you ſee that in your ſoules, the temples of the holy Ghoſt, his heauenly graces be carefully cheriſhed. Yea the Lord lookes for an improuement of his graces, according to the Apoſtles exhortation; *Grow in grace, and in the knowledge of our Lord and Sauiour Ieſus Chriſt.*

Reuel. 3. 2.

1 Theſ 5. 19.

2 Pet. 3. 18.

Laſtly, get the ſpirit of prayer and ſupplication, which is the ſpeciall part of the Apoſtles compleat armour. This is a mighty fortreſſe againſt the aſſaults of Sathan; yea it is (ſaith *Chryſoſtome*) the life and ſinewes of our ſoules. Prayer is an eſpeciall

Ephes. 6.

Magnum oratio propugnaculum. Chryſ. Idem de orando Deum. lib. 2.

especiall meanes to inlighten the vnderstanding with knowledge, and to water the heart with grace. *Eusebius* shewes that the Christians by Prayer obtained *fulmen aduersus hostis, imbrem ad refocillandum exercitum*: lightning against the enemie, and raine to refresh the armie. So be carefull daily and duely to power forth your prayers to God, and you shall be fortified against this and other sinnes; you shall be furnished with grace and established with the Lords free spirit for euer.

Euseb. hist. Eccles. 5. 5.

3. Here is matter of consolation for euery penitent heart; because Repentance is a most certaine supersedeas, and euidence of freedome from this fearefull sinne, which if you haue obtained, though you *haue wounded spirits*, as *Salomon* e speakes; though your soules were subiect to a thousand Vlcers, as *Chrysostome* f saith, yet may I say of your sinnes as our Sauiour said of *Lazarus*

e Prou. 18. 14.

f *Paulus eos curauit qui sexcenta vlcera habebant, Chrys. in Philip Hom. 4.*

rus ſickneſſe, g *they are not vnto death.* For if they were, your hearts would be like the Anuile in beating backe the hammer of repentance. Onely this ſinne doth diſtinguiſh betweene the ſinnes of the elect and the reprobate. There is no other into which the childe of God may not fall, but into this hee cannot. As the Lord ſaid to *Abimelech,* h *I kept thee that thou ſhouldeſt not ſinne:* So may I ſay truely, The Lord keepes all his ſeruants that they cannot fall into this ſinne. Their ſpirituall building may by diuers temptations be ſore ſhaken and battered, but the ſame can neuer be vtterly demoliſhed, becauſe they haue laid their foundation vpon the vnmoueable rocke. Are there any here that would gladly be aſſured in their ſoules, that they are free from this ſinne (as I know by ample experience, that tender hearts are apt to entertaine troubleſome feares) hearken then vnto me, and I will

g Iohn 11.

h Gen. 20. 6.

will giue you in a few words a moſt infallible direction for your aſſurance. Examine your ſelues, and ſearch your hearts, if you haue faith to beleeue Gods promiſes, Repentance to bewaile your ſinnes, aſſure your ſelues you are free, you are farre from the committing of this ſinne againſt the holy Ghoſt. The force of faith our Sauiour ſhewes in the fift of *Iohn*, with a double aſſeueration for confirmation thereof. i *Verily, verily I ſay vnto you, He that heareth my word, and beleeueth in him that ſent me, hath euerlaſting life, and ſhall not come into condemnation.* k He that gets the fort of faith ſhall be ſafe, as Saint *Auguſtine* ſaith; Sathan may aſſault him, he can neuer ſubdue him. The woman with the bloudy iſſue may be a comfortable inſtance in this reſpect. l She came trembling, and ſaid, *If I may but touch the hem of his garment I ſhall be ſafe.* It is good when the heart ſpeaks rather

i Iohn 5.25.

k. *Auguſt. in Pſal. 205. Oppugnat diabolus, non expugnat.*

l Mark 5.33.

rather then the tongue. But what ſaid ſhe? If I may but touch, a weake action, the hemme of his garment, the remoteſt part, with a trembling hand, a feeble apprehenſion, yet ſaies ſhee, If I may doe this I ſhall be whole. So be you aſſured, that if you can lay hold vpon Chriſt Ieſus, with the hand of a true faith, though it be feeble, vertue ſhall come forth of his wounds to cure the wounds of your ſoules, and the bloudy iſſue of your ſinnes. When the man in the Goſpell [m] brought vnto Chriſt his ſonne poſſeſſed with a dumbe ſpirit, whom the Diſciples could not caſt out, he beſought him thus, *If thou canſt doe any thing, helpe vs, and haue compaſſion vpon vs.* To whom our Sauiour anſwered, *If thou canſt beleeue, all things are poſſible to him that beleeueth.* If thou canſt ſaith the poore man; nay, if thou canſt ſaith our bleſſed Sauiour. If the man haue beliefe in Chriſt, then Chriſt

[m] Marke 9.

Verſ. 22.

Verſ. 23.

Christ hath reliefe for the man, and so may I say to you, beloued; If you haue grace to beleeue, then haue you not so sinned against grace and mercie, but that the Lord hath plentifull redemption for you in store. Christ Iesus himselfe cals you, the Church exhorts you, the spirit of God inuites you, to take the pardon for your sinnes and the pawne of your inheritance. *The spirit and the spouse saith come, and let him that heareth say come, and let him that is a thirst come, and let whosoeuer will take of the water of life* [n] *freely.* Behold here is that *Aqua cœlestis*, that whosoeuer tasteth of, hee shall neuer thirst any more; here is that *Aqua* [o] *vitæ*, which whosoeuer takes and drinke he shall neuer see death, *Yea though he were dead, yet shall it restore him to* [p] *life.* Therfore I may say to euery Christian beleeuer, as our Sauior said to the woman of Canaan, [q] *O woman great is thy faith; be it vnto thee as thou desirest.*

But

n Reuel. 22.17.

o Iohn 4.14.

p Iohn 11.25.

q Mat. 15.28.

But for as much as diuers delude themſelues with a vaine conceit of that Faith they haue not, and others are diſmaide becauſe they doubt of their Faith which ſometimes they feele not, therfore I muſt further exhort euery one of you to trie your hearts and examine your liues concerning your repentance. For that gracious promiſe ſhall euer be found yea and Amen. *That hee which is ſoundly and ſeriouſly penitent, ſo that he turne away from his euill waies, hee ſhall not die but liue.* r Yea for the aſſurance of this, you haue the Lords oath, s *As I liue ſaith the Lord, I delight not in the death of a ſinner.*

t *The ſacrifices of God are a troubled ſpirit, a broken and a contrite heart, the Lord will not deſpiſe*; It is זבחי not a ſacrifice, but ſacrifices, becauſe it is *inſtar omnium*, in ſtead of all, as *Tremelius* truely ſaith: Which whenſoeuer we offer vp, the Lord ſmels a ſauour of mercie and compaſſion,

r Ezek. 18. 22.

s Ezek. 33. 11.

t Pſal. 51. 15.

as he ſmelled a ſauour of reſt in the ſacrifice of [n] *Noah*. O bring then this ſacrifice to the Lords ſacred Altar, and behold you ſhall alwaies finde the doore of his mercie open to receiue you, and the armes of his compaſſion ſtretched out to imbrace you, as the prodigall childe found at his returne, of whom Saint *Ambroſe* ſaith, *filius timet conuitium, pater adornat conuiuium.* The ſonne feared ſome ſharpe reproofe, but the father prepared a dainty banquet. When *Nathan* reproued *Dauid* for his [o] ſinnes, it is ſaid that *Dauids* heart did ſcourge him: A fit Metaphor to expreſſe the nature of Repentance, which is *flagellum peccati*, euen the ſcourge of ſinne, which is *flagellum animæ*, the ſcourge of the Soule. Doe your hearts ſmart and ſmite you, and are your Soules troubled for your ſinnes? bee not diſmaide: For as the Angell troubled the Poole of *Bethesda*, for the curing of

[n] Gen. 8. 21.

[o] 2 Sam. 24. 10

of the diſeaſed: So Gods bleſſed ſpirit of compunction hath beene with you and troubled your ſoules for your cure and conſolation. To conclude therefore, if all that I haue now ſpoken hath wrought in you an indignation and diſlike of your ſelues, and a deteſtation and loathing of your ſinnes, with an earneſt and a reſolute purpoſe to baniſh and abandon them: Then dare I be bold to pronounce that you are free from this ſinne againſt the holy Ghoſt, yea, the God of heauen hath thereby ſealed you a pardon for all your ſinnes; *Though they were as crimſon, they ſhall be made white as ſnow, though they were red as skarlet, they ſhall be as white as Wooll.* Which mercie that we may obtaine, let vs humble our ſelues in Prayer.

Let vs pray.

O Lord our God, who art able to preſerue vs blameleſſe, and to preſent vs faultleſſe before thy glory with ioy, euen for thy tender mercies ſake defend vs from this dreadfull ſinne of Apoſtaſie. Keepe vs by thy power that we fall not, reſtore vs by thy mercy when we are fallen, preſerue vs by thy grace that we neuer finally fall away. O let not the gates of thy mercy be ſhut vpon vs: neyther ſuffer the gates of hell to preuaile againſt vs: But grant good Lord, that albeit our fraile nature cannot obtaine an abſolute freedome from ſinnes of infirmity, yet we may neuer ſet our ſelues againſt heauen, or ſinne with a high hand. Renew a right ſpirit within vs, that we may bewaile our ſinnes; Take not thy holy ſpirit from vs, that we may reforme our liues: Eſtabliſh vs with thy free ſpirit, that we may be confirmed

firmed in thy truth. That being effectually ſanctified in the kingdome of grace, we may be eternally bleſſed in the kingdome of glory, through the merites and mediation of Ieſus Chriſt, our alone and all-ſufficient Sauiour, to whom with thee and the holy Ghoſt, three perſons and one eternall God, let all prayſe, power and dominion be aſcribed by all thy ſeruants, both men and Angels, this day and for euer Amen.

AMEN.

FINIS.

THE CHRISTIAN PETITIONER.

Shewing how we muſt ſue *in the Courts of* HEAVEN, both for Reward and *Remiſſion.*

A Sermon Preached at OXFORD, *the ſeauenth day of Iuly, being* the Act Sunday.

By IOHN DENISON Doctor of Diuinity, and one of his Maieſties Chaplayne.

LONDON:
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A SERMON PREACHED AT OXFORD, the 7. of Iuly *being the Act Sunday.*

NEHEMIAH. 13. 22.

Remember me, O my God, concerning this, and pardon me according to thy great mercy.

Diuers writers, both diuine and humane (Right reuerend, Right Worshipfull & welbeloued in Christ Iesus) doe very fitly compare both euill men, and manners, in Ciuill and Christian gouernment,

ment, to bad de humours in the body, and the Magistrate to the Physition, to whom the cure thereof doth belong. Now as the soundest bodies haue their bad humours, which must be purged; so the best gouerned Common-wealths and States doe in time grow subiect to corruptions, which must be redressed. The truth of this is most apparant in this present Scripture; For *Nehemiah* comming by *Artaxerxes* warrant to the gouernement of Ierusalem, found the house of God prophaned by *Eliashib*, who of sacred structures had built a Chamber for *Tobiah* his kinsman. This abuse, as it grieued *Nehemiah* sore, so did he like a worthy Magistrate redresse it; and then came, not to king *Artaxerxes*, but to the King of Kings, to whom especially he had done that seruice, saying, as it is in the fourteenth verse, *Remember me, O my God, concerning this, and blot not out the kindnesse I haue shewed to the house of my God.* Againe, as he found

found Gods sanctuary polluted, so did hee finde his Sabbath prophaned; for whereas almighty God had consecrated that day to a spirituall Mart, there were some who had employed it in carnall Merchandise, where *Nehemiah* hauing reproued the delinquents. and reformed the abuse, comes with a new Petition to the Lord of the Sabbath, saying, *Remember me, O my God, concerning this, and pardon me according to thy great mercy.*

Of whose speeches, I may fitly vse *Bernards* words concerning Saint *Paul*, *Sic vniuersa depromit, & sic intonat spiritu, & virtute, vt in serie ordinem, in sensu plenitudinem, in vtroque connexionem mirabiliter extendat. In such a powerfull and pithy manner doth he vtter his words, that you may beholdin his method, order; in his matter, copie: and in both an admirable connexion.* Which that wee may the better obserue, we will consider the words.

Super illa verbe, Rom. 14. 17. Serm 2.

1. *First,*

1. *First, in their excellent connexion, and therein I note.*
   1. *A notable harmony.*
   2. *A naturall precedency.*

2. *According to their euident distribution & therein I obserue a double petition.*
   1. *The one put vp in the Lords Court of Exchequer.* Remember me, O my God, concerning this. *Wherein I note.*
      1. *The subiect. What he doth desire.* Remember me.
      2. *The obiect, of whom he doth desire it,* O my God.
      3. *The motiue, why he doth desire it.* Concerning this.
   2. *The other in the Court of Requests,* Pardon mee according to thy great mercy. *Where I note.*
      1 *The matter hee desires to be granted,* Pardon me.
      2 *The manner how hee desires to haue it effected,* According to thy great mercie.

The

The Harmonie.

AS skilfull Physitians doe so commixe their medicines, that whilst they comfort the stomacke, they may not inflame the Liuer; And as good builders will haue care, that in raising one part of the house, they doe not cast downe another: so doth worthy *Nehemiah*, (a singular patterne of piety and wisedome) in these his Petitions. For whilest he prepareth a cordiall anodyne, *Remember me, O my God, concerning this*, least the same might puffe him vp, hee mixeth with it this corroding plaster, *Pardon me according to thy great mercy*. Whilest he raiseth the Fort of his confidence, in the expectation of a blessed reward, he laies the foundation thereof vpon an humble conceit. Thus must we vnite our vertues in a golden chaine, as Saint *Peter* exhorteth, and see that our actions 2 Pet. 1. 5.

ons doe symbolize, like the elements in compounded bodies, as the Philosopher speaketh. I may truely say of these two Petitions, that here is in them *concordia discors*; Yet like different ingrediences, they make a soueraigne medicine, like discordant notes in Musicke, they yeelde an excellent harmony, and consort with *Dauids* ditty in the hundreth and first Psalme, *I will sing of mercy and iudgement, to thee O Lord will I sing.* For here is a straine of mercy, and a straine of iudgement, and both sung to the Lord. To come with the first straine alone, *Remember mee*, would suppose too much presumption; to come with the other onely *Pardon mee*, might argue a totall neglect of a Christian conuersation; but being both vnited they are like sweete flowers bound vp together, and yeelde a delicate smell, they are like the present carried by *Iacobs* Sonnes into Ægypt, they finde gracious

Psal. 101. 1.

Gen. 43. 11.

cious acceptance. Men are in danger (saith Saint *Augustine*) *sperando, & desperando.* Some fall by presumption, and some are cast downe by desperation; but here is a preservatiue against both that *Scylla* and *Charybdis.* It is Sathans vsuall practise, hauing himselfe passed through great extreames (as being cast down from heauen to hell, and changed from a glorious Angell to a damned spirit) still to be labouring men to extreames. If hee cannot make them frozen in their dregges, like the Israelites, hee will seeke to possesse them with too fierie spirits, as he did the Disciples, hee will either seduce men by precisenesse, euen to needelesse contention, or induce them to prophanenesse in a wicked conuersation; either worke them to loose behauior with the filthy Libertine, or to vaine ostentation with the vaunting Pharisee. But there is a golden meane to be kept betweene these

Aug. Tract. 33. in Ioan.

Zeph. 1. 12.

Luke 9. 54.

theſe extreames, and happy is hee, who with worthy *Nehemiah* can finde it. He that will ſaile ſafely, muſt aſwell looke to the balaſe of his Ship, as to his ſailes; Faith and Hope are the ſayles, Feare and Reuerence the balaſe of the ſoule. Faith hoiſeth vp ſaile, and maketh forth for the prize, *and price of the high calling*, calling for her reward, *Remember me, O my God, concerning this*; Feare and Reuerence doe moderate her pace, leſt ſhe daſh againſt the rockes of preſumption, and cryeth, *Pardon me according to thy great mercy.* Thus ſhall you ſee all Gods ſeruants ſayling towards the hauen of eternall bliſſe, of whom Saint *Paul* is a notable preſident; *In my minde I ſerue the law of God, but in my fleſh the law of ſinne. In my minde I ſerue the law of God*, here commeth in, *Remember me, O my God, concerning this. But in my fleſh the law of ſinne*, here commeth in, *Pardon me according*

Phil. 3. 14.

Rom. 7. 25.

according to thy great mercy. As the vnregenerate man, being totally tranſported to vanitie and iniquitie, hath nothing to ſay but onely pardon me; ſo the moſt ſanctified ſeruants of God, ſo long as they carry about this maſſe of corruption, hauing a double motion, like the lower ſpheares, the one of grace, the other of nature, as they haue ſome thing to aske reward for, ſo haue they ſomething to craue pardon for. If therefore at any time your mindes be deiected with a ſence of your frailties, get the teſtimony of a good conſcience, that you haue ſeriouſly and ſincerely inclined your ſelues to the ſeruice of God, ſo may you ſay with comfort, *Remember me, O my God, concerning this:* and if with the Swanne you begin to ſwell, in viewing the feathers of your imperfect perfections, caſt downe your eyes vpon the blacke feete of your many infirmities, and that ſhall make you

say in humilitie, *Pardon me according to thy great mercy.* This, if you be the Lords seruants, will be the mixture of your actions; this, if you come into the Lords Court, must be the tenour of your Petitions.

The Precedencie.

AGaine, as these Petitions doe yeeld an excellent harmony, so must we note their natural Precedency: First, *Remember me, then pardon me.* For euery one should indeuour a restraint of sinne, before the remedy, and propound to himselfe a reward of piety, before a pardon for infirmitie. We must first affect by our desires, and effect by our indeuours, that which may imbolden vs to say, *Remember me, O my God, concerning this*; and then, wherein our fraile indeauours come too short of the marke, we may opportunely supplicate the eternall Maiestie,

ieſtie, with the Petition following, *Pardon me according to thy great mercie.* This is Saint *Iohns* method for holy conuerſation, *My little Babes, theſe things I write vnto you that you ſinne not: but if any man ſinne, we haue an Aduocate, Ieſus Christ the righteous.* 1 Ioh. 2. 1. Here the firſt and fundamentall care of a Christian, muſt be to auoide the ſinne, and onely after the ſurprizall, muſt he looke towards the Mercy ſeate, and haue recourſe to the gracious Aduocate Christ Ieſus. The carefull Phyſition wil rather vſe preſeruing antidotes to preuent a diſeaſe, then healing medicines to cure it; the induſtrious ſailer will rather indeuour to keepe the water out of the Ship, then labour to pumpe it out: So the diſcreet Christian muſt rather preuent the committing of an offence, then craue pardon for the *committing of it*, as *Cato* the *Cenſor* ſaid of *Aulus Albinus* in *Aulus Gellius*, he muſt rather forth of his induſtry *Aul Gell. noct. Att. lib. 11. ca. 8*

ſtry expect a reward with worthy *Nehemiah*, then forth of his negligence looke for an indulgence with the vnthrifty ſeruant, *Salomons* counſell to a ſurety is fit for a ſinner, *If thou haue ſtricken hands with a ſtranger, and art inſnared, make haſte to deliuer thy ſelfe*; but his method of ſafety is more notable, *Touch not the hand, become not ſurety for another.* If ſinne and Sathan haue enſnared thee, then free thy ſelfe by Repentance, but if thou be free, auoide the ſnare by preuention. *Firſt flye from ſinne as from a Serpent*, as the Sonne of *Syrach* exhorteth, but if thou haſt taken this Serpent into thy hand, reſt not till like *Moſes* Serpent it be turned into a rod againe, to ſcourge thy ſoule with remorſe; But firſt (I ſay) flye from it, *That the feare of the Lord may be a well ſpring of life, to auoide the ſnares of death.* Thus was *Adam* fore-warned, that he might be fore-armed, not for cure, but for preuention.

Mat. 25.

Prou. 6. 1.

Pro. 17. 18.

Eccleſ. 21. 2.

Pro. 14. 27.

preuention. For hee had before his fall onely that commination as a defensitiue, *In the day that thou eatest thereof, thou shalt dye the death*, and not till after his fall that consolation; *The seede of the woman shall bruise the head of the Serpent*. Which maketh me to disclaime that conceit of learned *Zanchius*, who supposeth, that *Adam* was cast into a sleepe, that so he might be informed concerning the spirituall marriage of Christ and his Church. For this had beene to discouer the remedy, before a sense of the miserie, and to offer an occasion of precipitation, rather then a meanes of preuention. The good Souldier, when he goeth into the field, hath his minde vpon weapons, not vpon wounds, and propoundeth to himselfe a reward of victorie by the hand of his Generall, rather then the benefit of cure by the hand of his Surgeon: so saith Saint *Augustine*, *hostem præsentem euade*;

Genes. 2. 17.

Genes. 3. 15.

De oper. Dei. De creat. hominis, lib. 1. cap. 1.

August. hom. 27. inter. 50.

euade; So doth Saint *Paul*, *Ephes.* 6. most amply and excellently stirre vp euery one that will be a Souldier in Christs Campe, *to take vnto him the whole armour of God, to resist the Diuell*, and to withstand his assaults, and so to manage the combate, that hee meditate nothing but the conquest. It is one of Sathans especiall stratagems, to delude poore sinners with a prepostérous course, perswading them to lift vp their eyes to the hand of mercy, to imbolden them to sinne, when they should behold the arme of Iustice, to preuent the offence. And, in truth, it is the worlds generall errour, whereby millions of Christians doe betray their soules into the hands of the Diuell; whilest the fore-conceipt of remission is made by them a plaster of presumption; their accompt of impunitie is a path to impietie, and the hope of a pardon hindereth them from the expectation of a reward.

Ephes. 6. 11, 17

For

For when they are tempted, *Attendunt ad miſericordiam, non timent iudiciam.* They doe not conſider what danger they incurre by yeelding, and what benefit they might haue by victory, but preſently they think vpon Gods mercy; and they eſteeme their ſinnes, as *Lot* ſaid of *Zoar*, *Is not this a little one, and my ſoule ſhall liue.* They ſay with *Naaman*, euen before they come into the houſe of *Rimmon*, *God be mercifull vnto me concerning this.* Thus doe they looke vp to the braſen Serpent, before their ſoules haue beene ſtung with the fiery Serpent, and they adde preſumption to their tranſgreſſion.

Aug. in Pſa. 100

Geneſ. 19. 20.

2 Reg. 5. 18.

To conclude this point. Behold here, and deteſt the odious, and preposterous courſe of the Romaniſts, who giue Abſolution vpon intended villanies, and grant pardons and indulgences for paines due to future ſinnes. What is this (I pray you)

but to open a gate and a gappe to all abhomination, and to giue poore soules free passage to hell? And obserue, I beseech you, this safe and sauing method; when you are tempted to sinne, set before you the wrath of God, which is like a flaming fire, and remember, *that tribulation and anguish shall be vpon euery soule that sinneth.* When you are drowsie in Gods seruice, thinke vpon the blessed recompence of reward, and consider that to them, *Who by continuance in well-doing seeke glory, and honour, and immortalitie, shall be euerlasting life,* that the one may be a happy retentiue from vice, the other a powerfull motiue to vertue. And be you assured of this, that he which will not apply the plaster of grace to preuent sinne, shall with more difficulty obtaine the salue of mercy to cure it; he that hath not indeuoured to bring something into the Lords Exchequer for his reward,

Rom. 2. 9.

Rom. 2. 10.

ward, ſhall hardly finde fauour in his Court of Requeſts, for the obtaining of a pardon. And ſo much for the Connexion of theſe words.

The Subiect.

Remember me. When almighty God appeared, and ſpake to the Iſraelites vpon mount Sinai, as we reade in the twentieth of *Exodus*, they being not able to indure that manifeſtation of his Maieſty, deſired the miniſtery of man. The ſame infirmity which changed the miniſtery, changed alſo the ſtile of the Almighty, according to that in the ſixt to the *Romanes*, *I ſpeake to you after the manner of men, becauſe of the weakeneſſe of your fleſh.* As the Nurſe ſpeaketh to her little Babes in an Infants language, ſo doth almighty God ſpeake to vs, not hauing ſo much regard to ſtrict proprietie, as our

Exod. 20. 19.

Rom. 6. 19.

our ſhallow capacity, vſing ſuch phraſes as this, of his forgetting, calling to his remembrance, and the like, infinite places throughout the paſſages of ſacred Scripture: of which kinde of ſpeeches *Chryſoſtome* ſaith well, *If we conſider the eternall Maieſtie, inaignum fuiſſet hoc verbum*: this ſpeech had beene vnfit, but *if we remember our infirmity, Appoſite eſt dictum*, it was ſpoken very fitly. The works of God are incomprehenſible, therefore the holy Ghoſt ſpeaketh to vs of earthly matters in humane phraſes, wherewith wee are acquainted, to acquaint vs with heauenly, from which we are eſtranged. It is enough that the patient receiue cure, though he conceiue not the property of euery ingredience in his medicine; If we be made partakers of the influence of grace, it is well for vs, though we know not the nature of euery diuine conſtellation; If God doe ſo remember vs, that he doe

doe vs good, iet him expresse it in what phrase he will, let him effect it by what meanes he will: wee must acknowledge his wisdome, and reioyce in his fauour. Men, when they remember their friends, will doe them good, God when he doth his friends good, is said to remember them. For as in the worke of creation, there went with Gods *dixit* his *benedixit*, and with his *ordinauit* his *ornauit*, so in the administration of all things with his remembrance, there goeth a Recompense, and with his regard a Reward. But what? is obliuion incident to that all-seeing and all-searching spirit, who is able, euen *vno actu*, in one instant, to take exact and perfect notice of euery obiect, action, and cogitation in the world? Hath God forgotten to be gracious? must he be put in minde of his seruants, that *Nehemiah* here saith, *Remember me*? Nothing lesse; *for though a woman should forget the childe*

childe of her wombe, (which is so vnnaturall, that it is almost impossible,) *yet will not God forget his children.* If all kindenesse and compassion were lost in Women, Men and Angels, yet might it be found in our gracious God. *Cyrus* in *Plinie* is famous for his strength of memory, being able to call all his Souldiers by their names; but what is that to the exact and infinite memory of almighty God, *Who telleth the number of the Starres, and calleth them all by their names*? This faculty euen in Angels, compared with God, is but as a Star, in Man as a Candle to the glorious Sunne. Yea, what proposition is there betweene things finite and infinite? When King *Assuerus* could not sleepe, he caused the Chronicles to be turned ouer, where hee found the good seruice of *Mardochai* recorded, and hee rewarded it. *Behold, hee that keepeth Israel shall neither slumber nor sleepe.* He keepeth

Esay 49.15.

Plini hist nat. lib.7.cap.24.

Psal.147.4.

Hest 6.1.

Psal.121.

keepeth a Regiſter, and a booke of Remembrance is written before him, *for them that feare the Lord.* And in this Chronicle, all our good ſeruice, euen euery action of obedience is recorded, that it may be rewarded. When men are carefull to remember any thing, they vſe to put ſome ring, or ſome ſuch other thing vpon their finger, or by ſome ſuch other meanes to reuiue and relieue the memory: ſo the Lord doth *graue his children vpon the palmes of his hands*, that hee may not forget them. And in this ſence doth *Caſſiodorus* expound that place in the eight of the Canticles, *Set me as a ſeale vpon thy heart, & a ſignet vpon thine arme.* Behold, ſuch actions and attributes are aſcribed to almighty God, not that he needes any thing to aſſiſt his infinite memory, but all this is to inlighten our ſhallow conceipt, and to help our great infirmitie; and therefore whereas *S. Paul* biddeth vs in *all things*

Malach. 3. 16.

Eſa. 49. 16.

Cant. 8. 6.

Phil. 4. 6.

things make knowne our case to God: S. *Augustine* by way of explicatiõ, saith, *Non Deo, sed nobis, Not so much to informe God concerning our wants, as to confirme our selues in expectation of a supply.* Thus the remembrance of Gods carefull remembrance must yeeld vs comfort, and the meditation of his gracious fauour, should be a check to our diffidence, a prop to our confidence, and a motiue to obedience. Doth God graue vs vpon his hands, set vs as a seale vpon his heart, and a signet vpon his arme, and yet we doubt whether hee doth remember vs? Doth God take notice of the Israelites grieuances in Ægypt? Doth he looke vpon them through the pillar of fire; and whilst they are marching, is marshalling their affaires, making the sea a Gallery, and the clowdie pillar a Canopie vnto them, and yet wee doubt whether he doth regard vs? How iustly doe we incur that waighty reproofe

Aug. Epist. 121.

Exod. 3. 9.

Exod. 14. 14.

proofe of the Diſciples, *O yee of little faith?* How worthily doe wee deſerue to be ſtiled with the Iſraelites, *A faithleſſe generation*? But let vs looke vp to the eye of Gods prouidence, and the hand of his protection; let the Remembrance of his care be the Center of our Confidence, and let vs euermore caſt forth the holy Anchor of our conſtant hope in this faire hauen. If we be like the wounded man by the high way ſide, whom neither Prieſt nor Leuite regarded, like poore *Lazarus* at the rich mans gate, whom no man remembred, or like the lame man at the poole of *Bethesda*, whom no man relieued; Yet let vs remember, that Chriſt Ieſus is our gracious remembrancer in heauen. *Lord remember me when thou commeſt into thy kingdome*, ſaith the penitent Theefe; *This day thou ſhalt be with me in Paradiſe*, ſaith our bleſſed Sauiour. Behold, he that had not one word of defence for

Mat. 6. 30. 8. 26

Pſal. 78. 9.

Luke 10.

Luke 16.

Iohn 5.

Luk. 23. 42, 43

for himselfe, or rebuke for his enemies, hath a comfortable answere for a distressed Soule. When *Lazarus* was sicke, as we reade in the eleuenth of *Iohn*, his sisters sent to our Sauiour this message, *Behold he whom thou loueſt is sicke*; *Non dixerunt veni* (saith S *Augustine*) *amanti tantummodo nunciandum fuit*: They needed not to desire his presence, or craue reliefe, it was sufficient to relate their wants, because Christ loued *Lazarus*. *Let vs keepe our selues in the loue of God*, as Saint *Iude* exhorteth, then let our prayers be our messengers to heauen, and we shall finde that wee are not forgotten. If we be not presently relieued, let vs not feare that we are vtterly neglected, *distulit sanare vt posset resuscitare* (as Saint *Augustine* saith) *Christ deferred to restore* Lazarus *to health, because hee ment to raise him vp from death.* Gods suspending of his present fauour, is commonly the preparing of a greater blessing.

Ioh. 11. 3.

Aug. in Ioan. Tract. 49.

Iude verse 21.

bleſſing; O tarry the Lords *leaſure then*, waite patiently with *Noah*: ſo ſhall your prayers, ſent forth of a ſanctified heart, return from heauen with a comfortable *eccho* vnto your ſouls, like *Noahs* Doue with an oliue branch into the Arke. Doth *Iob* ſerue God for naught? ſaith Sathan, why no, nor ſhall any elſe. Let vs bring in our bills into his Court, and wee ſhall receiue preſent pay: Chriſt hath it ready in his hand; *Behold* (ſaith he) *I come ſhortly, and my reward is with me, to giue euery one according to his workes.* *Bellarmine* in his fift booke *De iuſtificatione* and eight Chapter, picketh a needeleſſe quarrell againſt *Caluin*: *Negare videtur operandum eſſe intuitu mercedis.* *Caluin* (ſaith hee) ſeemeth to deny that the *view* of reward ſhould ſtirre vs vp to good workes, but this is a moſt iniurious imputation: For *Caluin* onely denieth, that the view of the reward ſhould be our principall

Iob. 1.

Reuel. 22. 12.

motiue to good workes, which is moſt true. For the glory of God muſt be the *primum mobile* of our obedience. The ſanctified Chriſtian would ſerue God (though not ſo chearefully) albeit no reward were promiſed, though none were propounded. As light ſubſtances by a certaine naturall property doe aſcend, whereas ponderous doe deſcend; ſo the ſeruants of God being made *partakers of the diuine nature* (as Saint *Peter* ſpeaketh) haue as it were, a naturall inclination to diuine actions. *Thoſe that are ledde by the ſpirit of God, can runne the way of Gods commandements. The purer and neerer to the heauens the Element is, the more doth it incline to the motion of the heauens:* So the nearer we come to the nature of God, the more propenſly are wee inclined to the motions of his bleſſed ſpirit. If our ſanctification were as totall as it is vniuerſall, wee needed not ſo much *as the Cords of men,*

2. Pet. 1. 4.

Rom. 8. 14.

Pſal. 116. 32. *Quanto purius & cælo vicinius elementum, tanto magis obedit motui cæli.*

Hoſ. 11. 4.

men, euen the bands of loue to leade vs, much lesse the thunder-bolts of Gods iudgements to terrifie vs; but the same being onely in part, though in euery part, we haue need of Gods two spurres, *Promises* and *Threatnings*, to excite vs. Further, may it please you to obserue, that (*Whatsoeuer our condition be*) *it is not vnlawfull* in the actions of obedience, whilest wee seeke the aduancement of Gods glory, to haue an eye to our owne eternall comfort: As here *Nehemiah* whilest he remembreth God in sincere obedience, desireth God to remember him by a gracious recompense: For diuers subordinate causes may concurre with the principall as so many entertaysses with the maine posts, in supporting the house. *Moses* that excellent seruant of God *looked to the recompence of the reward.* Heb. 11. 24. Saint *Paul* propoled to himselfe, *The Crowne of righteousnesse.* 2. Tim 4. Yea our blessed Sauiour had an eye to *the*

Heb. 12. 2.

glory that was set before him. How much more then had wee neede of the view of reward, that the same may be as a hand to winde vp the plummets, and to continue the motion of our obedience. [a] *Chrysostome* saith very well to this purpose, alluding to Saint *Pauls* words, *Therefore doe we sow that we may reape, fight that we may conquer, and conquer that we may be crowned.*

[a] *Qui arat, arat vt metat; qui pugnat, pugnat vt vincat, &c. Chrysost. op. im. perf. hom. 42. 1. Cor. 9. 10.*

Thus is it lawfull both at the end and entrance of our workes to expect and call for our reward, at the hands of our gracious God, to whom we haue tendred our seruice, as here *Nehemiah* doth, saying. *Remember me, O my God.*

The Obiect.

Psal. 123.

O *My God*] *Behold, as the eyes of seruants looke to the hands of their Masters,* so doe the faithfull looke vp to the Lords hand of direction, and bene-

benediction. *The Cherubins still doe cast their eyes vpon the Mercy seate,* and their *Elogium* is, *ye Angels that doe his will:* Yea, Christ himselfe professeth that hee came not to doe his owne will, but *the will of God, and to finish his worke.* Thus sanctified men, the glorious Angels, and the most blessed Sonne of God, doe all teach vs to tender our seruice to God, and to consecrate our actions to his glory. As the heauens in their circular course returne to the same point, where they beganne. As created substances resolue into their *materiam primam*, out of which they were framed, and as the riuers returne, paying tribute to the Ocean, whence they receiued their streames: so all our gracious actions must beginne in God, and end in him; as they flow from the Fountaine of his Grace, so must they fall into the Ocean of his glory, according to the Apostles conclusion in the eleuenth to

Exod. 29.

Psal. 103.

Iohn 4. & 6.

Rom.11.vlt. the Romans, *Of him, and through him, and for him are all things: to him be glory for euer*, Amen.

The Lord is the soules Center (without whom thee is like *Noahs* Doue without rest) and his glory must be the *vltimus terminus* of our cogitations and actions. Mat.5.16. *Therefore must our light shine before men, that they may see our good workes, and glorifie our heauenly Father.* So shall he who is the Creator and Center of the Soule, be also the rewarder of the same, *honouring vs whilest we honour him.*

All our seruice is lost, which with the Pharisees wee tender onely to men, but that shall obtaine an immortall reward which is consecrated to God, who will answere our humble Petition with that gracious remuneration, Mat.25.23. *Euge bone serue, Well done thou good and faithfull seruant, enter into thy masters ioy.* The due consideration of this, maketh

Nehemiah

Nehemiah ſtand forth, and offer his Petition to the Lord, not timerouſly *quaſi Elephanto ſtipem*, as *Auguſtus Cæſar* ſaid, but with ſingular confidence, claimes an eſpeciall intereſt in Gods fauour, ſaying not onely, *O God*, but *O my God*. But may I not take vp Saint *Pauls* demaund; *Is God the God of the Iewes onely*? Is he onely *Nehemiahs* God? Will hee ingroſſe Gods fauour to himſelfe alone? *Chryſoſtome* anſwereth this very well, *The ſeruants of God* (ſaith he) *ſpeake thus, Non concludentes eius Dominium, ſed amorem amenſum declarantes*: They *doe not hereby confine Gods boundleſſe ſouereignty, but rather expreſſe his exceeding loue and mercy*. This is the vſuall tenour of Saint *Pauls* gratulations throughout his Epiſtles, *I thanke my God*. By which affixe he plainely ſheweth, that his hope is firmely fixt in God. Thus doth *Dauid* in many places, but eſpecially in the two and twentieth Pſalme, where

Suetonius in vita Aug. Cæſarii. Cap. 53.

Rom. 3. 29.

Chryſ. in Geneſ. Hom. 39.

Rom. 1. 8.

1 Cor. 1. 4.
Phil. 1 3.

he doth ingeminate the Phraſe, as it were doubling his files, crying out, Pſal.22.1. *My God, My God, why haſt thou forſaken me?* Yea, thus all the ſeruants of God, as Chryſ.vbi ſupr. *Chryſoſtome ſaith, doe forth of their zealous affection appropriate God to themſelues*; and reaſon. For though all the world be the Lords vaſſals, yet is he the God of the faithfull in a three-folde ſpeciall reſpect, as the Aquin. ſuper Rom.1. Schoole-man ſaith. Firſt, *ſecundum ſpecialem curam*, Secondly, *ſecundum ſpecialem cultum*, Thirdly, *ſecundum ſpeciale præmium. Secundum ſpecialem curam*, In reſpect of his e-

I.

ſpeciall care and prouidence, Pſal.34.15. *For the eyes of the Lord are vpon the righteous, and his eares are open vnto their prayers.* When fire and brimſtone turned *Sodome* and *Gomorrah* into aſhes, Geneſ.19. *the Lord deliuered righteous* Lot. When the dreadfull fire & haile did burne and batter Ægipt in the land of *Goſhen*, Exod.9.23. in the habitation of Iſrael there was no hayle. When the general

general deluge made the world a fiſh-poole, *Noah found grace in the eyes of the Lord.* Loe, thus ſhall the man be bleſt whom God will fauour. *Secundum ſpecialem cultum,* In reſpect of their eſpeciall homage and religious ſeruice they doe to God. For *Religio,* (as Saint *Auguſtine,* after *Lactantius* retracting his owne etymon, ſaith) is a *religando,* becauſe it is the bond of that mutuall league betwixt God and Man, *I will be their God, and they ſhall be my people.* In this ſence God is called *the God of* Abraham, *and the God of* Iſrael; *God chooſeth to himſelfe the man that is godly.* As for the wicked, *and workers of iniquity,* who make their cheſts their Temples, their backs their Altars, their bellies their Gods, that they may ſacrifice vnto the ſame their Pride, their Couetouſneſſe and Luxury, the Lord will profeſſe concerning them. *Depart from me I know ye not. Secundum ſpeciale præmium,* In reſpect

Gen. 6. 8.

2.

Auguſt. Retract. lib. 1. cap. 13.

Ierem. 31. 1.

Pſal. 4. 3.

Mat. 7. 23.

3.

respect of his especiall reward; for so he saith to *Abraham*, of whom he had made an especiall choyse,

Genes 15.1. *Ego sum merces tua admodum ampla, I am thy exceeding great reward.* Well might the Lord call his reward

Chrysost. in Gen. hom. 36. *multam & valdè multam*, exceeding much and many, as *Chrysostome* saith:

Psal. 34.10. *For they that feare God want nothing that is good. Whether it be* Paul, *or* Apollos, *or* Cephas, *or the World, or Life, or Death, Whether it be things present, or things to come, they are all yours, because you are Christs, and Christ is Gods.*

1 Cor. 3.22.23 Seeing then that God is the God of the faithfull, in these especiall respects, let euery faithfull Christian in especiall manner apply God to himselfe, and say with *Thomas* in the twentieth of *Iohn*, *My Lord and my God.*

Iohn 20.28. This particular application the Romanists cannot abide, they count it vaine presumption, and why? because men of all sorts, though very different

different in conuerſation, will appropriate God to themſelues, when ſome of them muſt needes be deceiued. Their argument is like this, Fooles and mad men may be deceiued in apparant truths, therefore wiſe and iudicious may. The Frantique Athenian was ready to arreſt for his owne euery ſhip that arriued, therfore no ſober minded Merchant knew his owne. If our expectation of reward were grounded vpon merits, as the Papiſts is, we might iuſtly ſtagger as they doe, (for *Bellarmine* confeſſeth, that *no man without eſpeciall reuelation, can be ſure that he hath true merits*:) but for as much as our hope hath her dependance vpon Gods mercy, and Chriſts merits, we may without *wauering approach before the throne of grace, and cry Abba Father*. Surely I ſhould the leſſe meruaile at this Romiſh doctrine, if *Bellarmine* and other Papiſts did not teach, that the ſoules in Purgatory haue

Nemo abſque reuelatione certò ſcire poteſt ſe habere vera merita. Bellar. de Iuſtific. lib. 5. cap. 7.

Rom. 8.

Bellarm de Purgat. lib. 2. cap. 4.

haue *an infallible certainty of their ſaluation.* For, admitting a Purgatory, no probable, no poſſible reaſon can be giuen, how they ſhould come by this certainty, except they be more beholding for the ſame to the infernall ſpirits, then they haue beene to their wretched teachers. But leauing them to their vanities, let vs finde by a diligent ſcrutiny, that *we haue the ſpirit of God witneſſing with our ſpirits, that we are the ſonnes of God,* as the Apoſtle ſpeaketh. For then may we ſay with Saint *Auguſtine, Dicat anima mea, Deus meus es tu, qui dicis animæ meæ ſalus tua ſum.* Seeing that God ſaith to my ſoule: *I am thy ſaluation, let my ſoule reflect vpon God againe, and ſay thou art my God.* Seeing that Chriſt hath made vs a plaſter of his precious bloud, let vs apply the ſame to our wounded ſoules; ſeeing he hath procured our pardon, let vs get it vnder the great ſeale of his bleſſed Spirit; This is his

Rhem. Annot. in Apoc. 14.

Rom 8.16.

Auguſtin. Pſal. 32.

his will, who hauing giuen vs the legacy of eternall life by his laſt Teſtament, would haue the ſame ſeuerally tranſcribed by the preaching of the word, and particularly ſealed to vs by the bleſſed Sacrament. Beleeue me my brethren, *It is no confuſed apprehenſion of Gods mercy, that can yeelde any ſound comfort.* But as *when* Elizeus *applyed his eyes to the childes eyes, his hands to his hands, and his mouth to his mouth, then the childe reuiued.* So the particular application of Chriſts merits hath life in it, it reuiueth our dead ſoules, and relieueth our daunted ſpirits. Hence we haue the benefits of protection, of benediction, of conſolation; Chriſt Ieſus ſendeth that meſſage to vs, *Goe to my brethren, and ſay vnto them, I ſend to my Father and to your Father, to my God and to your God. We make our boaſt of God all the day long.* Yea, hence it is that wee approach with boldneſſe into his glorious pre-

2 Reg. 4.

Ioh. 20. 17.

Pſal. 44. 9.

ſence

sence, calling for the reward of our obedience with *Nehemiah*; *Remember me, O my God, concerning this.*

The Motiue.

Concerning this.] That is in the hypothesis, concerning the obseruation and sanctification of the Sabbath, a matter of singular moment, a duetie of great necessitie. The foure Commandements of the first Table are most diuine, like the foure streames in Paradise, whereof this is the last, but not the least, like *Ioseph*, who being the youngest, prouided for his elder brethren. For so is this present fourth Commandement a meanes of the better obseruation of the three precedent. It standeth betweene the two tables, like the *sensus communis*, betweene the externall and internall senses, and is seruiceable to both. I may truely say, that where the Sabbath is

is not ſanctified, there is neither a ſound Religion, nor a Chriſtian conuerſation to be expected. How God eſteemeth the ſtrict ſanctification of the Sabbath, may appeare by the exact deliuery of the Commandement. For he hath fenced it about like mount Sinai, *with her markes and bounds* at the deliuery of the law, that no prophaneneſſe might approach neare vnto it. Firſt, by his watch-word, *Remember*; Secondly, by his bountie, *Sixe dayes thou ſhalt labour, and doe all that thou haſt to doe.* Thirdly, by his ſoueraignety, *It is the Sabbath of the Lord thy God.* Fourthly, by the latitude, *Thou, thy Sonne, thy Daughter, thy Man-ſeruant, thy Maide-ſeruant, the Stranger that is within thy gates, muſt ſanctifie it.* Fiftly, by his example, *The Lord reſted the ſeauenth day.* Laſtly, by his benediction, *He bleſſed and ſanctified it.* The ſixe markes are like the ſixe water-pots in the ſecond

Exod. 19. 12.

second of *Iohn*, Fill them vp to the brimme with a holy obseruation, then draw out and carry to the Master of the Feast, euen to Iesus Christ, the Lord of the new Sabbath. Remember, I say, to sanctifie the Lords Sabbath, and then may you say with confidence, *Remember me, O my God, concerning this.* Yea, the same shall be vnto you a pledge of the eternall Sabbath in the Kingdome of heauen, which shall be a day without euening, and shall yeelde you rest without labour, and ioy without ending.

When Almighty God had made the heauens and earth, hee placed Men and Angels in the same as his Tennants, to bring him in the rent of obedience: And though wee be much impouerished in our spirituall estate, and the graces of God confiscate through *Adams* fall, we must euery one of vs bring in something to the Lords Exchequer, like the Israelites

raelites to the Tabernacle, of which we may ſay, *Remember me, O my God, concerning this.* When *Abraham* went to ſacrifice *Iſaac* vpon mount *Moriah*; When *Moſes* forſooke the pompe of *Pharaohs* Court to ſuſtaine affliction with Gods people; When *Obadiah* hid and relieued the Lords Prophets; When *Iob* cauſed the loynes of the poore to bleſſe him; When *Mary Magdalen* waſhed our Sauiours feete, and wipte them with the haires of her head, euery one of theſe had whereof he might ſay, *Remember me, O my God, concerning this.* Yea, he *that giues but a cup of cold water for Chriſts ſake, may looke for his reward*: Behold what comfort ſhineth from hence to you Fathers and Brethren, who haue ſpent your ſtrength in the ſeruice of God, and the conuerſion of ſinners, *great is your reward in heauen; You ſhall ſhine as Starres in the firmament for euer and euer.*

Geneſ. 22.

Heb. 11.

1 Reg. 18.

Iob 31.

Luke 7.

Mat. 10. 42.

Dan. 12. 3.

What shall become of those vile wretches, who haue deuoted themselues to all villanies, and euen *sold themselues to worke wickednesse*? These may conclude the acting of their wicked designes, without * *dread or danger of punishment*, as it is in the first of the Prouerbs; but assuredly all their foule acts must be remembred, and their impieties punished. As the Prayers and Almes of *Cornelius* did pearce the heauens for a blessed reward, so the pride and luxury of Sodome did cry out thither for a dreadfull reuenge. Aswell the stony hearted men that scoft at Christ, as the tender hearted women that wept for him, aswell those that buffetted him, as those that embalmed him, aswell he that spat in his face, as shee that powred the boxe of oyntment on his head, shall be remembred, the one indeede to their endlesse honor, the other to their perpetuall shame and contempt. Yea, those that with the

* So Tremel. doth well translate חנם. Prou. 1.11. *impunè.*

Acts 10.4.

Gen. 18.20.

the vnfruitfull ſeruant haue hid their talents: thoſe that haue beene ſuch niggards vnto their owne ſoules, that they haue not prepared ſome acceptable ſeruice to preſent the Lord withall, whereof they might ſay, *Remember me, O my God, concerning this*, euen concerning this they ſhall be remembred; For the Lord ſhall ſay of them, take and binde that vnprofitable ſeruant, and *caſt him into vtter darkeneſſe*; hee ſhall ſay to them as *Abraham* ſaid to *Dines*; *Sonne remember that thou haſt in thy life time receiued thy pleaſure*; Now *ne guttam, qui ne micam*; *Thou which wouldeſt not giue one crumme of bread to relieue poore* Lazarus, *ſhalt not haue one drop of water to coole thy tongue*. Many there are who by carnall proiects, as building and purchaſing for their poſteritie, thinke to make their houſes famous, and their memories eternall, as *Dauid* well obſerueth. Theſe are like *Nero*, of whom the

Mat. 25. 25.

Luke 16.

Auguſt.

Pſal. 49. 11.

Sueton. in vita Neron. cap. 55.

Historian saith; *Erat ei æternitatis perpetuæq; famæ cupido, sed inconsulta; He did affect eternall fame, but he tooke no wise course to effect it.* It is like *Dauids* censure in the thirteenth Verse of that Psalme, *This their way vttereth their foolishnesse.* And no meruaile, for God dealeth with them as the Ephesians dealt with *Eroſtratus*, who would be famous by burning the Temple of *Diana*; As they enacted a law, that no man should speake of *Eroſtratus*; so almighty God enacteth a law of obliuion against these carnall minded men, their memoriall perisheth for euer. This land did once so ouer-flow with charity to the Church, that the statute of *Mortmaine* came in, like the Riuers *Euphrates* and *Tigris* to *Babylon*, to preuent the rankenesse of the soyle. But there came a time, when that statute repealed was, like *Nilus* set at liberty for the watering of Ægypt. Though bleare-eyed *Leah* be

Ita Iunius in Genes. 2. Solini errorem corrigens.

be more fruitfull then beautifull *Rachel*, Superstition commonly more sumptuous then true Religion? yet if you consider the Hospitals, Grammer Schooles, our admirable Library, our Colledges builded, enlarged, and augmented with indowments, and other workes of charitie, since the light of the Gospell, blessed be God, we may well say that *Gedeons* fleece hath beene watered aswell as his floore. Our age hath yeelded gracious Dorcases, who haue beene *full of good workes and almes-deedes*: and worthy Centurions, who *haue loued our nation, and builded vs Synagogues.* All these instruments of Gods glory may come with comfort into the Lords Exchequer, and for euery one of their worthy acts, may say, *Remember me, O my God, concerning this.* Though some, perhaps, will be ready to mutter forth with *Iudas, quorsum hæc profusio?* What needeth this waste?

Iudg. 6.

Acts 9.

Luk. 7.

Iohn 12. 4.

waste? Yet others, I trust, will say
Genes.17. with *Iacob*, *sit vp and eate of my venison, that thy soule may blesse me*. Surely our soules shall euer blesse these worthies; both present and succeeding ages shall eternize their memorable acts, so long as the Gospell is preached here amongst vs, which (I trust shall be so long as the world
Mat.26.13. standeth.) *This which they haue done shall be spoken for a memoriall of them*; as our Sauiour said concerning the Woman with the boxe of ointment. Their name is like a good ointment (as *Salomon* saith) the sweete perfume whereof, when they are gone forth of the roome of this present world, shall be fresh and redolent, euen to the children yet vnborne. Yea, when timber, stones, and bookes shall all be worne and dissolued, the *bookes*
Reuel.20.12. *of heauen shall be opened*, where all their monuments of charity are written in a most indeleble Character, and shall be recompenced with an vnualuable

vnualuable reward, euen an eternall crowne of glory.

And all you who heare me at this day, let my counſell be acceptable vnto you; get ſomething, for which the Lord may remember you, and the remembrance whereof may be a comfort to you at the houre of death, prouide with *Ioſeph* in the time of plenty againſt the day of ſcarſity; *the night commeth when no man can worke.* Be of *Vlyſſes* minde in Euripides, Τύμβον δὲ θελοίμαν ἂν ἀξιάμιλλον τὸν ἐμόν ὁρᾶν; *Let me ſee my tombe honoured whileſt I am aliue. God loues a liuing ſacrifice, and a chearefull giuer.* Thinke with *Titus Veſpaſian* you haue loſt that day, wherein you haue not done ſome good. O what a bleſſed houre ſhall that be, wherein your ſoules ſhall expire with *Hezekias* words, *I beſeech thee, O Lord, remember how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good*

Iohn 9.

Eurip. in Hecuba.

Rom 12.1.
2 Cor. 9.7.

Eſay 38.3.

in thy sight? Then may you say with *Deborah, O my soule, thou hast marched valiantly.* Yea, then may you say with *Dauid, returne vnto thy rest, O my soule, for the Lord hath rewarded thee.* Death is the worlds strict doore-keeper, and will see, that as you *brought nothing into the world, so you shall carry forth nothing againe.* Yet can he not hinder you from that happinesse which the Oracle of heauen hath proclaimed, *Blessed are the dead which die in the Lord, they rest from their labours, and their workes follow them.* Consider I beseech you, that onely your good workes, will be your companions to heauen, *They shall be your honour* in life, your comfort in death, and your crowne at the last Resurrection: And so much for the first Petition.

Iudg. 5. 21.

Psal. 116. 7.

1 Tim. 6. 7.

Reuel. 14. 13.

The

The second Petition.

1. *The matter of it.*

PLutarch and diuers other Historians report of *Manlius Torquatus*, that when his sonne *Manlius*, contrary to his Edict, had valiantly encountred, and slaine an enemie, he first crowned him for his valour, and then beheaded him for his disobedience. So standeth the case betweene God and vs; whilest he seeth something in vs which may be rewarded, he findeth something also which deserueth to be punished. As Saint *Augustine* saith, *Nisi Deus per misericordiam parceret, non inueniret quos per iustitiam coronaret*: *Except God should spare vs in mercy, he should finde none whom he might crowne in iustice.* This maketh *Nehemiah*, when he hath cryed out, *Remember me, O my God, concerning this*, to adde this next Petition, *And pardon mee according*

Plutarch in vita Quint. Fabij. Max.

Aug. in psal. 100

according to thy great mercy. Desiring not to be Rewarded with young *Manlius* in strictnesse of iustice, but as *Dauid* prayeth, *to be crowned with mercy and louing kindnesse.* If thou dost well shalt thou not be *accepted,* saith the *Lord to Kain*? Or as *Tremelius* translateth it, *Nonne erit remissio, shalt thou not be pardoned?* The Hebrew word yeeldeth both significations, the present texe doth challenge both; For Gods Remission and his Remuneration, *like Mercy and Truth must meete together, like Righteousnesse and Peace they must kisse each other.* According to that of *Ambrose, Arbiter omnium dedit & pietati præmium, & infirmitati remedium,* The *Iudge of all the world hath provided both a reward for piety, and a remedy for infirmity.* Thus *Daniel* commeth into the Lords Court, where hauing deepely deplored the Israelites misery, and earnestly implored the Lords mercy, hee knitteth vp his Petition in

Psal. 103. 4.

Genes. 4. 7.

שאת

Psal. 85. 10.

Ambros. lib. 7. in Luc.

in this manner: *We doe not present our supplications before thee (O God) for our owne righteousnesse, but for thy great tender mercies.* Thus *Iob* dareth not stand to his tryall at the barre of Gods Iustice, but will call for a Psalme of mercy, and will supplicate his iudge. Infinite are the places, throughout the passages of sacred Scripture, where the most sanctified seruants of God doe confesse their infirmities, disclaime their merits, and appeale to Gods mercies; and reason. For as S. *Augustine* saith, *Woe to the most laudable life of men, if it be examined in strictnesse of iustice.* Suppose (beloued) we be not conscious to our selues of any grosse sinnes; that wee haue neyther the *crying sinnes* of the *Sodomites*, nor the *crimson sinnes* of the *Israelites*, nor the *bitter sinnes* of *Simon Magus*; Yet alas many are the infirmities of our soules, many the deformities of our liues, yea many are our secret sinnes.

Dan 9.18.

Iob 9.15.

Genes. 18.

Esa. 1.

Act. 8.

In

In our beſt actions we ſcatter many imperfections, and ſtill we faile, eyther in the end, the matter, or manner, or meaſure of our obedience. So that if our beſt actions ſhould come to a ſtrict tryall, Lord, how ignorant would our knowledge be found? How froward our patience? How ſuperficiall our Repentance? How proud our Humility? How wauering our Hope? How fraile our Faith? How cruell our Mercies? Wee may well ſay with *Dauid, If thou, O Lord, be extreame to marke what is done amiſſe, who can be able to ſtand?* Pſal. 130. 3. *Vtique illud quis nullus eſt,* ſaith *Chryſoſtome, Surely, that who, is no body at all.* Chryſ. in pſ. 130. *Iob* indeede in the vehemency of paſſion deſireth to diſpute his caſe with God; but vpon cold blood God biddeth him *gyrd vp his loynes, and arme himſelfe with arguments.* Iob. 23. 4. Iob. 40. 2. For he knoweth that *Iob* is not able to anſwere one of a thouſand, *but muſt come* into the Lords

Lords Court of Requests with this Petition. *Pardon me according to thy great mercy.*

Pardon me] The Hebrew word *Kecusah*; being deriued of *Casah*, to hide, doth very well expresse the manner and nature of our pardon. For according to the vse of the word in the sacred Scriptures, it may haue reference eyther to Gods eye or his Act; His Eye, and then it noteth his conniuence, like that in the seauenteenth of the Acts. ὑπεριδὼν ὁ θεὸς. *God winked at*. His Act, and then it implyeth the couering of our sinnes, with the mantle of Christs merits; and both import an absolute pardon, without relation, to merit, punishment, or satisfaction; and indeede it is as opposite to them, as the two tropicks are to another, as contrary as Fire is to Water. This Pardon is expressed in the Scripture with great variety of the like phrases. Sometime God is said *to passe by our sinnes*,

חסה
of
רחוסה

Act.17.30.

Psal.32.1.

sinnes, Amos 8. *To put them away*, Esa 44. *To cast them into the Sea*, Mich. 7. *To forget them*, Ierem. 31. *Not to mention them*, Ezech 18. *To wash them away*, Psalm. 51. *To cast them behinde his backe*, Esay 38. *To couer them*, Psal. 32. *and to pardon them*, as it is here, and in many other places. Thus God *passeth by our sinnes*, as though he saw them not. *Putteth them away*, that they hurt vs not. *Casteth them into the Sea*, that they drowne vs not. *Forgetteth them*, so that hee punisheth them not. *Doth not mention them*, as though they were not: *washeth them away*, that they defile vs not: *Casteth them behinde his backe*, as though hee regarded them not: *Couers them*, that they appeare not, and *pardons them* that they condemne vs not. Behold here an absolute pardon, for our singular consolation, and the Papists extreme confusion: For they depend vpon a ridiculous pardon of the sinne with reser-

reseruation of the punishment, wherein they would make God an hypocrite like themselues, with their mentall reseruation : To whom I may say in *Daniels* words to *Nebuchadnezzar* ; *Let the dreame be to them that hate thee, and the interpretation thereof to thine enemies :* so let this pardon be to all trecherous and incendiary Papists, and the reseruation of punishment to them who are enemies to the grace of God, and our gracious Soueraigne. Miserable, O miserable were our condition, if our pardon were not absolute ; For as one bad humour left vnpurged may be the death of the body, one small cranny vnstopped may be the drowning of the shippe : so the least sinne vnpardoned must needes be the death, and drowning both of soule and body in the lake that burneth with fire and brimstone for euer. But blessed be God, we know that *Christ Iesus hath fully satisfied the iustice of God,*

Dan. 4. 16.

Colos. 2. 14.

Reuel.1.5. God, cancelled the bond of our debts, and *washed vs in his precious blood.* Hee was condemned that we might be iustified, hee was punished that we might be pardoned, *Non gutta, sed vnda sanguinis largitèr per quinq; partes corporis emanauit*, as *Bernard* saith; *There flowed out of fiue parts of his body, not droppes, but euen streames of blood*, that with him might be plenteous *redemption, and he might redeeme* Israel *from all his sinnes.* Auant therefore to the Merchants of Rome with their stained Merits, their superarrogant workes of supererogation, their blasphemous satisfactions to God. What needeth there *a miserere*, where there is a *mereri*? What neede is there of *mercy*, where there is *merit*? A man may fitly say of these men, as *Bernard* speaketh of the boasting Pharisee, *Nimirum plenus est, nec habet in eo gratia Dei locum*, surely these *men are so full of their merits, that they haue no roome for Gods mercy.*

Bern. in Cant. Serm.22.

Bern. Annunci. Domini, Serm.3.

Againe,

Againe, how miserable is the condition of those men, who doe daily run through as many grosse sins, as there are signes in the *Zodiacke*, yet haue no power to finde remorse, or seeke for remission? and those who in stead of this humble Petition, *Pardon me according to thy great mercy*, do take vp *Kaines* desperate complaint, *My Sinne is greater then can be pardoned.* Farre, O farre be it from vs, thus to abuse Gods mercy. Let vs be truely penitent for our sinnes, and then let vs put vp our Petition, and craue pardon for the same, yea let vs neuer be quiet, till wee haue our *quietus est*, euen a generall acquittance for all our transgressions. And here againe I must briefly aduertise you, that you must resume the former compellation to this Petition, *Pardon me, O my God.* It is odious to God, and dangerous to men, to seeke for Romish indulgences; it is impious to thinke that wee

Gene. 4. 13.

Psal. 39 8.

may appeale from God to the Virgin *Mary for mercy*. It is blasphemous to affirme, that Christ hath imparted to his Mother the *disposing of mercy*, and reserued to himselfe onely the dispensing of Iustice, as certaine Papists teach. Hee that rewardeth vs, must also pardon vs, according to that of *Esay*, *I, euen I, doe put away, doe put away thy iniquities*; Here that *I*, so redoubled, is emphaticall, and exclusiue, as it is in the eleuenth Verse, *I, euen I, am the Lord. I, euen I*, as if he should say, *I, and none but I*. We indeede by preaching of the word may draw your pardons: but God in mercy must grant them, and by his spirit must seale them, according to *Nathans* words; *Dominus transtulit, the Lord hath put away thy sinne*.

Bernardino de Busto.

Gabriel Biel in Canone Missæ.

Esa 43. 25.

2 Sam. 12. 13.

Giue me leaue in a word or two, to passe from the act to the person, *Pardon me*. *Me*; here the comfort is more ample and excellent in the ori-

originall, then in our tranſlation, and no maruaile, for no tranſlation can keepe a proportion *quoad pondus* with the originall, the Hebrew which we tranſlate *me*, is *gnalai*, *vpon me*, or *ouer me*, as if hee ſhould ſay, let thy pardon protect me, and let thy mercy be ſpred ouer me, like the glorious Canopie of heauen. Let it be like the clowdie pillar, which was as a vaile and couering to the children of Iſrael. So that *Nehemiah* craueth here a protecting Pardon, both a protection and a Pardon, and the Lord granteth them both in one Patent; It is like *Dauids* wordes in the fift Pſalme, *For thou Lord wilt bleſſe the righteous, and with fauour wilt compaſſe him as with a ſhield.* Here alſo the Hebrew fountaine runnes fuller of diuine comfort then the Engliſh ſtreame, for the Hebrew word ſignifieth *to compaſſe with a crowne.* Thus with Gods pardon there goeth his pro-

עלי

Pſal. 5. 13.

העטרנו

tection, with this protection, his crowne and benediction,& all these comforts doe flowe from the fountaine of his mercy, as it followeth; *Pardon me according to thy great mercy.*

The manner.

WHen I come to speake of the mercy of God, I enter into a Labyrinth without end, and diue into an Ocean without bottome; It fareth with mee as with the traueller, who hath farre to goe and little time to spend, but let mee craue your patience, and I will haste to the end of my iourney. The word *Kesed* here translated *mercy, plus est quam* ϛοϱγὴ, saith a learned Linguist, it is more then naturall loue, which you know runneth with a strong current; Therefore when you heare of Gods tender mercies, thinke vpon the affection of a tender hearted mother, and remember yet, that the mercy of God doth as farre surmount the same, as the re-

חסד
S. Pagn. è Rab. Kimchi.

splendent

splendent Sunne exceedeth the little sparke of fire in brightnesse. No man hath seene God at any time, yet hath he manifested himselfe vnto vs by his Sonne incarnate, *Per cuius vulnera patebant viscera, through whose side wounded with the speare, you might behold the bowels of compassion wounded with loue.* *Bern. in Cant. Serm. 61.*

Gods mercy seldome goeth alone, but vsually it hath some epithet annexed to it; as here it is called his great mercy. *Rab, & quantitatis & qualitatis est*, say the Hebrews, רב so that it comprehendeth all whatsoeuer hath excellency in quality, or amplitude in quantity. It is *Kerob casdeka, secundum multitudinem, according to thy many mercies*, as diuers doe translate it, or *secundum magnitudinem, according to thy great mercy*, as here we reade it, and neither amisse. For as the Hebrew word, so Gods mercy haue both the discreete and continued quantity. When *Iacob* ברב חסדך

had got the blessing of *Isaack*, as we reade, *Genes.* 27. *Esau* said to his Father in the anguish of spirit, *Hast thou but one blessing, blesse me, euen me also my Father*: Yet the good old man, though an indulgent father, had but one that was worthy the name of a blessing. But happy are wee, our heauenly Father is not so penurious. He hath more then one mercy, he is

1 Cor. 1. 3. πάτηρ τῶν οἰκτιρμῶν. *The Father of Mercies, and the God of all consolation; He is rich in mercy. He hath mercy for thousands. He hath a multitude of mercies* It would aske much time to manifest this, through the whole mine of sacred Scripture; I will onely bound my speech within a few rich *veynes of Ore*, in the Psalmes. In the 59. Psalme you shall finde *Gods preuenting mercy*; In the 23. his *following mercy*; In the 40. Psalme his *tender mercy*; In the 119. his *reuiuing mercy*; In the 26. his *redeeming mercy*; In the 6. Psalme his *healing mercy*;

Ephes. 2. 4. Exod 20. 6. Psal. 51. 1.

mercy; In the 86. his *confirming mercy*; In the 103. his *crowning mercy*. If I ſhould ſpend many houres in recompting the particular mercies of God, and had that * *Heptaphon* of *Olympus*, yea the tongue of men and Angels, you might ſay vnto me vpon the cloſe of my ſpeech with the Queene of Sheba, *Thou haſt not told vs the one halfe*. Behold, ſo abundant are the mercies of our God, and therefore, poore ſinners neede not come to this bleſſed fountaine, like the people to the poole of Bethesda, one at once, but be they as many as the ſtarres in the firmament, or the ſands on the ſea-ſhore, let them approch together to the Mercy-ſeate and they ſhall finde, that God hath in readineſſe a mercy for euery miſery, as it were a preſent ſalue for euery ſore. The Lord keepeth a continuall Iubilee; his Court of Chancery ſtandeth alwaies open; his euer-flowing and ouer-flowing

* That yeelded ſeauen Ecchoes.

1 Reg. 10.

Zach.13.1. fountaine, is *still set open for sinne and for vncleanneſſe.* Where the ſpirit and the *Spouſe ſay come, and let him that is a thirſt come, and let whoſoeuer will come, and take of the water of life freely.*

Reuel.22.17.

Againe, as Gods mercies are many in the *diſcreete*, ſo are they great *in the continued quantity: Yea they are exceeding great*, 1 *Sam.* 24.14. Gods mercy (as one ſaith well) hath all the dimenſions. *Thy mercy, O God, reacheth vnto the heauens*; there is the *height* of his mercy. *Great is thy mercy, and thou haſt deliuered my ſoule from the loweſt hell*, there is the depth of his mercy. *The earth is full of thy goodneſſe*, there is the breadth of his mercy. *All the ends of the world haue ſeene the ſaluation of our God*, there is the length of his mercy. Yea, the mercy of God is tranſcendent, and beyond all dimenſion, and no more poſſible to be comprehended by vs, then the heauens to be compaſſed with

Pſal.36.5.

Pſal.86.13.

Pſal.104.24.

Pſal 98.4.

with our ſpanne. Therefore when Saint *Paul* doth pray, that the Epheſians may know *the loue of Chriſt*, according to theſe dimenſions, he addeth, *which paſſeth knowledge.* Though God be excellent in all his workes, yet is his glory moſt eminent in his *mercy*. *His puniſhing rod is of Iuory*; but his *Mercy-ſeate of pure Gold.* Gods *mercy* muſt needes be great, which extendeth it ſelfe in ſome ſort, euen to hell and to the damned. Firſt in his *patience towards the veſſels of wrath*, waiting for their conuerſion, till he *be preſſed as it were a cart vnder ſheaues.* Secondly in his indulgence in puniſhing a ſinner. For whereas *ex ſe materiam ſumit miſerendi*, (as *Bernard* ſaith.) *He taketh occaſion, onely forth of his owne goodneſſe, to ſhew mercy*: yet no mans ſinne is puniſhed without his iuſt demerits. Thirdly, euen to the damned in hell, there is a priuatiue mercy extended, *quoad intenſionem*, though

Epheſ. 3. 18. 19.

Pſal. 2. 9.
Exod. 25. 17.

Rom. 11. 22.

Amos 2. 13.

though not *quoad terminationem pœnæ*. For though their torments be dolefull, easeleſſe, and endleſſe, yet wee muſt not thinke but that almighty God, in his infinite power, was able to haue inflicted greater.

Behold then (that I may finiſh my ſpeech concerning this infinite ſubiect) yea come hither I beſeech you, and receiue a ſingular preſident for your imitation, and a ſoueraigne plaſter for your conſolation. Here is a worthy preſident. *Be you merciſull* (ſaith Chriſt) *as your Father in heauen is merciſull.* How that is you haue heard; and if you will haue the ſame contracted, the Apoſtle hath done it. *As the Elect of God put on tender mercies, euen the bowels of compaſſion,* as the words import. So ſhall you be merciſull like your heauenly Father, whoſe *ſoule was grieued for the miſery of* Iſrael. *Miſericordia hic habet laudem, & in die*

Luke 6.36.

Coloſ. 3.12. σπλάγχνα οἰκτιρμῶν.

Iudg. 10.16.

Ambro. in Tit. 3.

Iudicij

Iudicij coronam (ſaith Ambroſe.) *Mercy* euen *in this life is praiſed*, and *at the day of Iudgement it ſhall be crowned*. But he that hath beene pardoned ten thouſand talents, and will take his brother *by the throate* for a hundred pence. He that hath paſſed ouer the bridge of mercy himſelfe, and will pull it vp to another, ſhall one day finde Saint *Iames* his ſaying true; *There ſhall be iudgement mercileſſe, to him that ſhewes no mercy.* Againe, behold here a ſoueraigne plaſter againſt deſpaire (for there is no Chriſtian here this day, but in ſome meaſure he hath neede of this, except his ſoule be ſubiect to the Cautery) though your ſinnes be great (if you be penitent,) yet remember that Gods mercy is greater: If they be many, conſider that Gods mercies are more. If your ſoules be pittifully wounded, God hath here his tender mercies. The plaſter is neither too weake, or little for the wound Iam. 2. 13.

wound, except you will be like de-
Iustin. lib. 12. sperate *Porus*, who would not suffer his wounds to be dreſt. We reade in in the ſixe and fortieth of *Ezechiel*, that they which went into the Temple at one dore, were commanded to goe forth at another. It is no improbable coniecture, that they might not turne their faces from the Mercy-ſeate. That is an excellent ſpeech of *Auguſtines*, or rather *An-*
Aug. Medit. 38. *ſelmes*. *Etſi Domine, ego commiſi vnde me damnare potes, tu tamen non amiſiſti vnde me ſaluare potes: O bleſſed Lord, though I haue committed thoſe tranſgreſſions, for which thou maieſt condemne me: yet thou haſt not loſt thoſe compaſſions, by which thou maieſt*
Pſal. 130. 1. *ſaue me. Out of the deepe haue I called vnto thee, O Lord*, ſaith *Dauid*; *Abyſſus abyſſum inuocat*, ſaith Bernard; *One deepe calleth vpon another, O let the deepe of miſery, call vpon the deepe of mercy*. If your ſoules were in ſuch a ſtraight, that you ſaw hell opening her

her mouth vpon you, like the red Sea before the Iſraelites; the damned ſpirits purſuing you behinde, like the Ægyptians; on the right hand, and on the left a thouſand dreads and dangers, yet would I ſay vnto you in *Moſes* words, *ſtand ſtill, and behold the ſaluation of the Lord*: *For he that putteth his truſt in the Lord, mercy imbraceth him on euery ſide.* Exod.14. Pſal.32.10.

This mercy of God is like the Sanctuary to the legall offendour, like Mount *Ararat* to *Noahs* toſſed Arke, like *Noahs* hand to his weary Doue; like *Aſſuerus* golden Scepter to the happy petitioner. O come then, and with Queene *Heſter* touch the top of this Scepter, ſo ſhall you be receiued with her into the Kings preſence, yea into the Kingdome of heauen; where all your petitions ſhall be turned into gratulations, your prayers into praiſes, and your Elegies into *Hallelujaes*; which mercy the God of all mercies grant vs euen

euen for Iesus Christ his sake, our alone Sauiour and Redeemer, to whom with the Father, and the holy Ghost, three persons and one immortall God, all honour, power, praise, Maiestie, and Dominion be rendred, and ascribed by all the seruants of God in heauen, and in earth; this day and for euer. *Amen.*

AMEN.

FINIS.

THE CHRISTIANS CARE FOR THE SOVLES safety:

OR,

The wofull losse of the Soule

Compared with

The vaine gaine of the World.

In a Sermon lately Preached by IOHN DENISON Doctor of Diuiuity: *And one of his Maiesties* Chaplaines.

LONDON,
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To the Reader.

CHriſtian Reader, the importunitie of ſome worthy friends, hauing preuailed with mee for copies of this Sermon, their iudgements for the vſe of it haue made it publique. The ſubiect indeede is large, but my time alotted for deliuery was ſhort

according to which I was to contriue and contract my Meditations. For what is the allowance of an howre, to speake of whatsoeuer is vnder the Suune?

Num. 13. 25. 28.

Yet as a few clusters of grapes, *were sufficient to shew by implication the desolate condition of the wilderneſſe and to demonstrate the riches of Canaan: so these fewe* Lines *may in some measure discouer the vanitie of this present life, and manifest the excellency of*

of the ſoule; and conſequently what great care is to bee had and what good courſes to be taken for the preſeruation of the ſame. This is that Vnum neceſsarium, Luke 10. 42
that one thing which is needfull; Which if a man neglect, though Hee crowne himſelfe with Roſes, & inioy the confluence of all earthly contents, yet is he miſerable and his caſe lamentable. Sap. 2. 8.
It were good for him if hee had neuer bene borne: Or, like the contemptible crea- Matt. 26. 24

Animum pro ſale datum. Cicer of the Hogg. de nnib.bon lib. 5.

ture, had a Life onely in ſtead of ſalt to preuent putrifaction. If theſe briefe meditations ſhal adde ſomewhat to thy Chriſtian care, it is what I deſire of God, to whoſe good bleſsing commending both them and thy ſelfe, I reſt

Thine in the Lord,

I. D.

The Christians care, *for the Soules safety.*

MARKE 8. 36.

For what shall it profit a man though hee should winne the whole world, if hee loose his owne soule.

THE Apostle *Peter*, who vpon his worthy Confession, *Thou art Christ the Sonne of the liuing God*, heard that benediction, *Blessed art thou the sonne of Ionas:* Vpon his

his inconsiderat diswasion, *Be it farre from thee Lord, it shall not be so to thee,* heard also that sharpe reprehension, *Goe behind me Satan.* Thus as good Lawes doe arise out of mens euill manners: So vpon *Peters* frailtie our Sauiour takes occasion to deliuer this Caueat, *If any one will be my Disciple, let him take vp his Crosse and follow me.* Now becauſe this might ſeeme too bitter a pill to the weake ſtomakes of the Diſciples, he ſhewes in the next words how dangerous it is to neglect the taking thereof. For, *Whoſoeuer will ſeeke* by ſhunning the Croſſe *to ſaue* his naturall *life, ſhall loſe* eternall *life*; the folly and miſery whereof hee propounds in theſe words. *For what ſhall it profit a man to gaine the whole world, and to loſe his Soule?*

In handling of which words I purpoſe, God willing, to obſerue,

1 The manner
2 The matter } of the ſpeech.

For

For the maner, it is by way of Interrogation: and for the matter, it is by way of Compariſon, ſetting forth the tranſcendent excellency of the ſoule aboue the whole world, and conſequently the correſpondent care to be had for preſeruation of it.

Firſt, of the manner of the ſpeech.

In Interrogations we are to conſider the nature and vſe of them.

For their nature, they are commonly either vehement affirmations, or Negations.

Affirmations, as in that ſpeech of *Paul* to *Agrippa*, *O King* Agrippa *beleeueſt thou the Prophets?* For the Apoſtle himſelfe maks anſwer. *I know that thou beleeueſt.* Negations, as in that to the *Romans*, *Shall we continue in ſin that grace may abound?* For Saint *Paul* alſo anſwers with vehemency, *God forbid.* And ſuch is the interrogation in this place. When *Dauid* ſaith in the 130. Pſalme, *If thou Lord ſhouldeſt marke iniquities! O Lord who ſhall ſtand?*

Act.26.27.

Rom.6.1.

Pſal.130.3.

Pſal.130.

Chry-

Chrysostome saith thereupon, *Vtique ille millus est*: surely, that *who is no body at all*: And so may I say of our Sauiours words, *What should it profit a man though he should win the whole world, if he loose his soule? Vtique illud quid nihil est*, surely that *what is nothing at all*. It shall bee to him no true gaine, but a most lamentable losse.

The vse of Interrogations is to presse some matters of waight or difficulty vpon the heart and conscience of the hearer. And what thing is there of more waight then the soule? What more difficult then to win the affections of a carnall man from the loue of the world? Therefore this Interrogation chargeth the wordes strongly, that they may make a battery in the heart of a worldling.

And indeed Interrogations are excellent to informe the iudgement, to continue the conscience, and to confirme the memory.

To informe the iudgement: for they

they stirre vp the vnderstanding to conceiue, and seriously to consider what is spoken.

Therefore, whereas Almighty God cals to *Adam*, *Where art thou? Hast thou eaten of the Tree, which I forbad thee?* Saint *Chrysostom* calles this *Benignam interrogationem*, a gratious interrogation, by which God speakes in effect to *Adam*, as Christ to the Church of *Ephesus*, *Consider whence thou art fallen.*

Genes. 3. 9.

Chrysost. in Gen. hom. 17.

Reuel. 2. 5.

Againe, they are powerfull to conuince the conscience. Therefore *Moses* speakes thus to the children of Israel. *And now O Israel, what doth the Lord thy God require of thee: but to feare the Lord thy God, to walke in his wayes, to loue and serue him?* Wherein hee apples to their consciences, that their hearts may giue an echo, whether Gods abundant fauours may not iustly challenge an exact obedience; as if he should say with the Prophet *Isaiah*, *Thou man of Iuda, & thou inhabitant*

Deut. 10 12.

Esay 5. 3.

tant of Ierusalem, iudge I pray you betweene me and my Vineyard.

Eccles.12.11. Againe, they are excellent to confirme the memory. *The words of the wise,* saith *Salomon, are like goades and nayles*; they are like goades in piercing, and like nayles in fastening instructions in the hearts of the hearers. And such is the forme of our Sauiours speech: his interrogation is like a threed, whereby the Iewels of holy directions are tyed, lest the memory of the hearer, becoming like a leaking vessell, the same should bee lost.

And here behold the great Doctor, Christ Iesus, hath taught vs how to teach; that is, to take the best courses for pressing of our Doctrines vppon the soules and consciences of the hearers, not regarding so much to speake to a curious eare, as to a religious heart. *To whet and sharpen them* (as *Moses* speakes,) that they may pierce the hearers, as *Peter* did

Deut.6.7. Act.2.37. the

the hearts of his happy conuerts. I doe not like thoſe indigeſted meditations of meere talking and Tautologizing preachers. I wiſh euery one to bee like a rich Marchant, and a good houſeholder, that *brings out of his ſtocke and ſtorehouſe* things new and old; and I ſay with *Chryſoſtome*: though I regard not ydle affectation: yet I care not much for him that preaches without feeling and affection. What is a Rhetoricall floriſh without ſubſtance, but a tinkling cymball? and what is a materiall diſcourſe without forme, but a ſword without a point? wee muſt therefore charge the Canons of our holy directions both with powder and ſhot, I meane with matters and forme, (in waighty caſes eſpecially), that *they may caſt downe the ſtrong holds of time*, and cauſe the hearer to fall downe on his face, *and worſhip God*, and ſay, *ſurely God is in theſe men.*

Ne mihi proponas illum qui ſine affectu philoſophatur, Chryſ. ad pop. Antioch. hom. 70.

And here againe is vſe of our Saiours

Luke 8.18. ours exhortation, *Take heede how you heare*; for if Christ hath beene carefull to speake effectuall', should not wee bee as carefull to hearken diligently? Wee must not bee like the houreglasse, which hath the sand running from one end to another. What we heare should not goe in at one eare, and out at another; neither should our hearts be like the anvile in beating backe the hammer of exhortation. But as *Moses* said of the burning bush, *I will turne aside and see this great sight*: So must wee retire our thoughts diligently: ponder and consider seriously, what is spoken, perswading our selues, that when matters of waight are thus vehemently vrged, the Lord would haue vs entertaine them with our best attention, and lay them vp carefully in our hearts, as the blessed Virgine did the words of our Sauiour for our saluation.

Ier. 23.29.

Exod 3 [illegible]

Luke 2. 57.

Thus haue I made the manner of Christs

Chriſts ſpeech, the gate into the City, the doore into the matter of my Text: that it may be as a preparatiue to ſtirre vp your hearts to a diligent conſideration of theſe two mayne points.

1. The vanity of the world.
2. The excellency of the ſoule.

Of which I purpoſe to ſpeake in order; and from them to deduce this concluſion: *It is extreame miſery and folly, euen for the gaine of the whole world, to loſe the ſoule.*

And as in commerce and commutation men will conſider ſeriouſly, & ſeuerally the worth of thoſe things which are to paſſe in traffique, by buying or exchanging: ſo muſt we doe in this caſe, except wee will ſit downe by the loſſe.

The world in Scripture is diuerſly taken; there is *ſex mundi*, and *flos mundi*: a world of reprobates, and a world of the Elect. There is a world contayning, and a world contained.

Iohn 17.
1. Ioh. 2. 2.
Math. 24. 21.
Math. 18. 7.

But in this place it is with the largest extent.

For here is both *Hæc fabrica quam videmus*, euen all that goodly fabrike which we behold, as Saint *Austine* calles the world; πᾶν τὸ ἐν κόσμῳ, all that is in the world, as Saint *Iohn* speakes.

August. in Psal. 34.

1. Ioh. 2. 16.

If I could set before your eyes all the world as it were in one Sunne-beeame, as it is in that fabulous Dialogue concerning *Benedict*; If I could shew you in a moment, as Sathan did our Sauiour, euen *all the Kingdomes of the earth, and the glory of them*, as it is in the sacred story; Whatsoeuer is resyding vpon the ponderous center, whatsoeuer is included within the cõpasse of the vast circumference; this ὅλον τὸν κόσμον doth comprehend it. Cõcerning all which *Salomon*, forth of his great wisedome and experience, hath giuen this briefe censure; *Behold all is vanity and vexation of Spirit.*

It is said he saw all the world, *veluti sub uno solis radio. Greg. dialog. lib. 2. cap. 31.*

Math. 4. 8.

The whole world.

Eccles. 1.

And

And ſo muſt I, in viewing the vanities of the world, as *Philo Iudæus* ſpeakes, contriue a great picture in a litle ring, cloſe vp a great building in a ſmall modell, and ſet foorth the whole world in a litle Mappe. I may ſay of the worlds vanities, as Saint *Ambroſe* ſpeakes of *Iudithes* vertues, *It were a tedious taske to recken vp all*; conſider ſome few of them.

Phil. Jud. de mundi fabric.

Prolixum eſt enumerare omnes cognoſcite aliquas. Amb. de viduis.

And firſt, all things in the world are vaine, in reſpect of vſe without a diuine bleſsing vpon them. They can neither giue health to the body, nor grace to the ſoule. The perfumed robe cannot preuent the infected ayer, the noble Garter cannot cure the yrkſome Gout, the imperiall Crowne cannot helpe the painefull head-ach, the chayre of eſtate cannot keepe out cares and feares, the awfull Sword and Scepter cannot keepe off Gods dreadfull iudgements. Though *Pharaoh* would haue reſigned his Crowne and Kingdome, hee could

Exod. 9. 10. not keepe the frogges from his chambers, the blood from the waters, the botches from the body, nor obstinancy from his soule. The Luke 12. 20. rich mans great possessions and full barnes could not redeeme his life, nor bale him for one night. All *Dives* wealth could not purchase Luke 16. 24. one droppe of water to coole his tongue.

The whole world if it were at a mans disposing, could not giue him Faith, Repentance, the guift of prayer, or the least degree of grace; nor obtaine him pardon euen for the least sinne that euer he committed.

Talibus bonis non fiunt homines boni Augus. Epist. 121. Such goods, saith Saint *Austine*, cannot make men good. If all humane excellency might meete together in one person, as it were so many Sunne-beames in one center, yet behold all were vanity. Esay 40. 6. *All flesh is grasse, and the glory thereof as the flower of the field.*

Againe, as they are vaine for vse,

so

ſo are they fraile for ſubſtance. The world is *Perſona quædam ſcenica*, and the faſhion of it *paſſeth away*. Diuers Philoſophers, ſaith *Tertullian*, were loath to aſcribe a beginning to the world, becauſe that would neceſſarily inferre an ending, (for *ortus is principium interitus*;) But wee by Faith doe knowe the infancy of the world, and behold by experience her declining eſtate. And as it was once nothing but a *tohu* and *bohu*, euen a confuſed *Chaos*: So ſome ſhall liue to ſee the day of her totall diſſolution. For *the heauens muſt paſſe away with a noyſe, and the elements melt with heate, the earth and the workes therein ſhall be burned vp*. Therefore *Gregory* ſaith truly, *mundi voces ruinæ*, though the word of God were ſilent, the world proclaimes her owne ruyne. Aud if the world might alwaies remaine; yet experience doeth manifeſt, that we cannot alwayes remaine in the world: for *one generation paſſeth*,

Chryſ. in Rom. hom 10.
1 Cor. 7.31.
Tertul Cont. Marc. 1.13.

Philo. de decem præcept.

Heb. 11.3.

Gen. 1.2.

2. Pet. 3. 10.

Greg. in Euang. Hom. 4.

Eccl. 1.4.

seth, and another commeth, like the ebbing and flowing of the waters. Though some bee like the *head of gold*, some like the *breſt of ſiluer*, and others like the *thighes of braſſe*, in *Daniels* Image, yet death is a ſtone cut out of the mountaine of mans tranſgreſſions, that daſheth all to pieces. Though men ſhine in glory like ſtarres in the firmament, yet is it but for a while; they muſt in time vaniſh like comets. Scarce any of vs but haue liued to ſee the ſetting of three the moſt glorious ſtarres that euer ſhined in our Hemiſphere. Queene *Elizabeth* the Phenix of her ſex, Prince *Henry* the mirror of his age, and the late gracious Queene *Anne*. Neither could Crownes, or Kingdomes, ranſom or reſcue them from the hand of the graue.

Dan. 2. 45.

Sic tranſit gloria mundi.

Againe, as they are fraile for ſubſtance, ſo are they inconſtant for continuance. They wax and wane like the Moone,

Moone, they ebbe and flow like the Sea, so saith *Nazianzen*, *Hæc vniuersitas fluctuat*. And therefore hee fitly calles the world an impostor. If any thing seeme more excellent then other: it is the course and confluence of honours & aduancement. Yet haue wee seene the Moone of great mens honours beene eclipsed at the full, and the Sunne of their pompe goe downe at noone: as *Amos* speakes. Are not men *ambitious* of honours well compared to climers of *Nut-trees*, some breaking their neckes with climing, others their teeth with cracking the nuttes; how haue wee seene some followed with *Hosannaes*, and not long after pursued with *Crucifiges*, that haue triumpht with *Haman*, that great Courtier, and haue afterwards had cause to feare *Hamans* doome: Euen when *Baltasar* in his greatest iollity was quaffing and carowsing healths in the sacred vessels: Deaths Secretary, the hand writing

Nazianz. Orat. 23.

Decursus honorum.

Amos 8.9.

Hest. 3.1.7.10.

Dan. 5.4.

on the wall, told him *he was waighed in the ballance, and his Kingdome was finished.*

When *Alexander* in the height of his glory kept (as the History saith) *conuentum terrarum orbis*, a Parliament of the whole world, himselfe was summoned by death to appeare in another world. *Erat res spectaculo digna*, saith *Iustin*, It was a wonderfull precedent of the vanity and variety of humane condition, to see mighty *Zerxes* flote and fly away in a small vessell, who before wanted Sea-roome for his shippes. But if euer there were a liuely spectacle of the worlds vanitie and misery, it was *Zedekiah*, who of a potent King became a miserable captiue: saw his children slaine before his face, after that had his eyes put out, and dyed miserably in prison.

Iustin. lib. 2.

2. Kings 25.

Againe, as they are inconstant for continuance, so are they in possession without content, *Quod placuit displicet,*

Hieron in Nah. 3.

et, that pleaſeth vs to day like a freſh noſegay, to morrow doth diſpleaſe vs as withered flowers; The rich man is as much troubled with his abundance, as the poore man with his pittance. *What ſhall I doe* ſaith the rich man; and what greater ſtraite can the poore man bee brought into by his pouerty? The *Lacedemonians*, more *humani ingenij* ſaith the Hiſtorian, hauing got *Athens*, are not content, except they be Lords of all *Aſia*. When *Pyrhus* hath ſacked *Rome*, hee will ſubdue all *Italy*; when *Italy* is ſubdued, he will conquer *Carthage*; when *Carthage* is conquered, he will ſet vpon *Macedonia*; and will neuer reſt ſo long as a ſtone remaines to bee rowled. The heart of a man is little in quantity, but large in deſire. Though you fill the hands, the cheſtes, the houſe: yet is the heart hardly ſatisfied.

Luk. 12. 17.

According to the diſpoſition of man. *Iuſt. lib. 6.*

Plutarch. in vit. Pyrrhi.

The whole circular world cannot fill the triangular heart of man.

Laſtly,

Lastly, as the world is insufficient for content, so is it dangerous in fruition, and oftentimes becomes a snare to the soule of the careless.

Laqueos a dextris et a sinistris, Bernard. Chrys. op. imperf. Hom. 39.

The world is Sathans factor, and hath snares on both hands. It is fitly compared by the ancient to the brackish sea, wherein are rockes of Pride, shelues of Presumption, gulfes of despaire, tempests of Vanitie, pirates of iniquitie, sent out by Sathan with Pinaces of infinite temptations. It is indeede the pandor of vice. It stirred vp *Balaam* to curse the Israelits, made *Demetrius* an Orator for Idolatry, inticed *Iudas* to become a traytor: and as it is the pandor of vice, so is it the burre and bane of grace. The Farme, the Marriage, the Merchandise, keepe men from the heauenly banquet.

Numb. 23.
Act. 19. 26.
Math. 27. 15.
Math. 22.
Luk. 14.

And are the things of this world so vaine in vse, so fraile in substance, so inconstant for continuance, so insufficient for content, so dangerous in fruition? The

The due meditation of this may cauſe vs to hearken to Saint *Iohns* dehortation; *Loue not the world, neither the things of the world.* 1. Ioh. 2. 15. It may bee a good meanes to waine our affections from ſuch fading vanities, and to ſetde them vpon the ſoules felicitie. As *Themiſtocles* father, to withdraw him from ambitious aſpyring, had him along the ſhore, and ſhewed him the racke of old Gallies; therein demonſtrating the ſtate of men in eminent place: ſo haue the Scriptures ſhewed, and experience manifeſted theſe vanities and miſeries, to withdraw our affections from the loue of the world, and to fix them vpon the care of the ſoule. For the care and loue of the world and of the ſoule, in an extreame degree are ſo oppoſite, that they cannot ſtand together; as it is in nature, ſo it is in grace: *Generatio vniuſcuiuſq; eſt corruptio alterius.* The more care wee haue of the world, the leſſe wee haue of the ſoule. When *Demas* imbraces

Plutarch. in vit. Themiſt.

braces the world he leaues the Apoſtles; but when *Paul* cleaues conſtantly to Chriſt, he counts all dung and loſſe in compariſon of him. Therfore as the *woman* in the twelfth of the Reuelation, *being cloathed with the Sunne, tramples the Moone vnder her feete*: So muſt wee, (if wee haue put on *Chriſt the Sun of righteouſnes,*) trample all ſublunary things vnder the feete of our affections. Like the three children in the third of *Daniel*, *Who* (ſaith *Chryſoſtom*) *by the wings of Faith had their hearts ſo eleuated, that they eſteemed the Kings Court, Veluti ergaſtiſqualorem*: euen as a loathſome priſon.

2. Tim. 4. 9.
Phil. 3. 8.
Reuel. 12. 1.
Mal. 4. 2.
Chry hom. quod nemo leditur niſi a ſe.

Now for the better moderating of our affections, theſe meditations will be helpefull.

Luk. 12. 15.

Firſt, let vs conſider, that *no mans life ſtands in abundance.* That nature is content with litle, grace with leſſe. Though a great Kingdome cannot content *Philip* of *Macedon* in the time

time of his life: yet a ſmall portion of ground will ſuffice him at the day of his death. Though three kingdomes ſeeme not enough for great *Saladine* whileſt hee is aliue; yet when hee is dead his winding ſheete is all that he carries with him.

Exigua terræ portio Plut. Moral. de exſulio. Platina in vita Cœleſtin. 3.

Againe, let vs conſider that our liues are ſhort and vncertaine. Wee are, ſaith *Chryſoſtom*, like actors on a ſtage; when the euening is come, and the ſtage diſmiſſed, the King and the Captaine lay by their perſonated parts: and ſo when the Comedy or Tragedy of our life is ended, all worldly ornaments and honours are then remoued.

Chry. de Laz. Con. 2.

Then the rich and the poore meete together, as *Salomon* ſaith. They meete in the graue, and there poore *Codrus* is as rich as pompous *Craſſus*. Therefore as *Plutarch* ſaith of *Demoſthenes*. *Spiritus anguſtia, &c. His ſhort breath and long periods did not well agree:* So *Gregory* ſayes well, *Longa noſtra deſideria*

Prou. 22. 2.

Plutar. in vita Demoſth.

Greg. in Euang. Hom. 32.

ria increpat vita brevis. Our short liues may very wel check and abridge our immoderat desires.

3 Againe, let vs consider that the eye of our all-sufficient God is still watching ouer vs. Math. 6. 32. *Your heauenly Father knoweth what you neede*, saith Christ. He can cause all the creatures to haue care of vs, as wee see in the case of *Elias*. The Rauens, which by name & nature are rauenous, 1. Reg. 17. 6. *brought him bread & flesh both morning and euening*. The widow, which lacked reliefe for her self, did furnish him with Vers. 10. *meale & oyle*. The Angell of God presented him with a cake, and a cruse of 1. Reg. 19. 6. water.

Thus the ayer, the earth, the heauens, by Gods appointment and prouidence, shall bee rich storehouses, and yeelde plentifull supplies to his seruants; this meditation did establish *Moses* heart: though the Israelites murmured vpon euery want, *Moses* was neuer dismayed so long as hee wanted

wanted not a God. And so let it establish ours, least wee heare that iust reproofe, *O you of little Faith, wherefore doe you doubt?* Math.14.31.

But what must we cast off all care concerning earthly things? Nothing lesse.

But first, wee must proportion our cares for our soules and the world, as *Noah* did the creatures for the Arke, he *brought in of cleane beasts by seuens, of vncleane by couples.* So must our care for our soules surmount our care for the world by many degrees. Genes.7.2.

Secondly, this care of ours for worldly things must not be μέριμνα, a distracting of our mindes in themselues, or from God: we must entertaine therefore the Apostles direction, *in vsing the things of this life, as if we vsed them not.* Math.6.25. 1.Cor 7.31.

Thirdly, in our care for worldly things, wee must haue an especiall care to keep our soules from the spots and snares of the world; like the fish Iam.1.27.

that

that keepe freesh in the brackish seas. A seruant, whilest a stranger walkes with his maister, will follow them both; but when the stranger departs from his maister, hee will leaue the stranger, & follow his maister. Whilst the world doth any way concur with the Lord, and conduce to the saluation of the soule, so far we may accompany it: but if it once depart from that then let vs giue the world a farewell, follow the Lord, and haue care of our soules.

Fourthly, we must imitate the skilfull Physitians, who make soueraigne mythridates of the venemous Viper. As Almighty God, by bounding and confining the waters to their proper places, hath made the sea a garment, which before was a graue to the earth: So wee by bounding and ordering our affections towards the world, and actions in the world, may make it a helpe, which otherwise would be a hinderance to the saluation

Gen. 1. 9.

on of our ſoules. For ſo may a man vſe the things of the world, that hee may further his account in the day of the Lord.

Make your *bagges*, ſaith our Sauiour, *that wax not old, a treaſure that ſhall neuer faile in heauen.* To this purpoſe Saint *Auſtin* ſaith, *Fac traiectitium*; meaning that wee ſhould employ theſe earthly things to the glory of God, and the good of our brethren; that, like prouident Marchants, wee may haue theſe temporals returned in heauen, by bill of exchange, in things eternall. Luk. 12. 33.

And ſo much for the firſt part.

The ſecond part.

The excellency of the Soule.

WHen Almighty God had in ſix dayes made the light, the common diall of the world; the firma-

mament, the ſtore-houſe of his iuſtice and mercy, the Sea, the worlds ferry: the earth, mans worke-houſe; the Sunne and Moone, the lights chariots; the fowles, the ayer Choriſts, and the beaſtes mans ſeruants: yet had hee one more excellent piece of worke to bee made. And that was man, a μικροκόσμος euen an abſtract of the whole. To whom hauing faſhioned a body, proceeding by degrees of perfection, he laſtly created a ſoule.

And as the family of *Matri* was ſingled out of the Tribe of *Beniamin*, and *Saul* out of the family of *Matri*, being higher then the reſt by the ſhoulders vpward: So is the ſoule ſingled out from the other creatures farre ſurpaſſing them all in excellency. 1. Sam. 10. 20.

As I haue briefely diſplaied the vanitie of the world; ſo muſt I now call you to viewe the excellency of the Soule; that you may ſee how bad

bad a bargaine it is to winne, if it were poſſible, the whole world, and to loſe the ſoule.

Euery ſoule is more excellent then the beſt body that is; So that *anima muſcæ eſt ſole præſtantior.* Euen the ſenſitiue ſoule of a ſilly flye is more excellent in nature, though not in vſe, then the glorious Sunne. But heere you muſt not conſider the ſoule deflowred, like *Tamar*, by *Adams* tranſgreſsion: but like the Kings daughter, *all glorious within* by the worke of Redemption. Of which I may ſay with Saint *Ierom*, *Quid anima pulchrius?* what is more beautifull then the ſoule?

Auguſt de lib. arbitr. 3. 5.

Aug. de dunb. anim. cap. 4.

Pſal. 45.

Hieron. ad Furiam.

Firſt, the excellency of the ſoule is ſeene in the worke of creation: for in that all the cauſes doe concurre for the perfection of it. If you conſider the efficient cauſe, it is *Elohim* the bleſſed Trinitie, as it were conſulting vpon the creation of man. And how? *Non imperiali verbo ſed familiari,*

Genes. 26.

Tertul. adver. Marc. lib. 2.

ari, Not by a word of power and precept, but by a word of fauour and familiaritie. Not with a *fiat*, *let it bee made*, as in the other workes, but with a *faciamus*, *let vs make man*. Here is, saith *Chrysostom*, a great diuersity of wordes, to set foorth the wonderfull difference of the workes. Here God the Father, who is the fountaine of the Deitie, consults the Sonne and the holy Ghost; and all of them in an extraordinary manner doe (as it were) lay their handes to the worke. Yea it is further obseruable, that whereas Almighty God hath left to other creatures a certaine power to produce their like, by an ordinary course of propagation, hee hath reserued to himselfe the creation of euery humane soule to the end of the world.

If you consider the matter whereof the soule was made; it was not produced out of the base Chaos, and confused Masse, as the other creatures

tures were : but is of a farre more noble and diuine ſubſtance. A *quinta eſſentia*, indeede more excellent then the heauens. For though concerning the body יצר God framed it of the earth: yet of the ſoule it is ſaid ויברא *hee created it*, that is of nothing, as *Petrus Galatinus* obſerues. And the Scripture likewiſe ſaith, that *God breathed into man the breath of life.* So that albeit the ſoule of man be not a part of the Diuine Eſſence, as the *Maniches* abſurdly held: yet is it of an angelicall nature. Therefore I may ſay with Bernard, *Anima non ſolum cæleſtis eſt, ſed cælum.* The ſoule of man is not onely of a heauenly nature, but euen a heauen it ſelfe, wherein all excellent vertues are fixed, like the Sunne, and Moone, and Starres in the firmament.

Petr Gal. de arcan. fidei. lib. 2. cap. 8.

Gen. 2. 7.

Bernard. in Cant. ſer. 27.

If you will conſider the forme of the ſoule, behold it was made after the image of God.

Gen. 1. 27

There are two different words in

Gen. 1, 26.

the Decree, *Let vs make man in our image, & according to our likeneſſe*; and the word *creat* is repeated in the execution of the Decree; *Thus God created man in his Image, in the Image of God created he him.* And both thoſe doubtleſſe to note the great reſemblance the ſoule of man hath of God. As indeede it hath in reſpect of Eſſence, attributes & operation. God is a ſpirit immortall, inuiſible, & ſo is the Soule. There are three perſons in one Diuine Eſſence; and there are three eſpeciall faculties in one Soule, as St. *Auſtin* notes. The Soule likewiſe reſembleth God in reſpect of *Wiſedome, Holineſſe, Righteouſneſſe*, and other particular attributes of *Grace*. And concerning her operations and actions, ſhee is in them, though not omnipotent, yet very admirable; as her witty inuention, ſound reſolution, ſwift motion, high and diuine contemplation doe manifeſt. She being able in a moment, to mount vp

Auguſt. de Trin. cap. 11.

to

to the heauens, to deſcend downe to hell, and to flye to the vttermoſt parts of the world.

If you conſider *the ende* why the Soule was made, it was, that it might be the Temple of God, and the habitation of his bleſſed Spirit. It is true that the body is, in ſome ſort, the Temple of the holy Ghoſt; but the Soule in a farre more excellent maner. 1. Cor. 6. 19.

The body is but like the baſe Court of *Salomons* Temple, the Soule is like the *Sanctum Sanctorum*, the Holy of Holies, wherein were the Cherubins and the mercy ſeat: yea therefore was the Soule created, that it might bee the habitation of Gods Spirit in this life, and take vp with him an eternall habitation in the life to come.

Secondly, againe, as the excellency of the Soule is ſet forth in the worke of creation, ſo is it euident in the worke of Redemption. *Propter hanc*

Chry. in Mat. Hom. 25.

Deus facit mundum, propter hanc filius Dei venit in mundum. It was for the Soules sake that God created the world, and it was for the Soule that the Sonne of God came into the world, saith *Chrysostom.*

Lactant. lib. 3. cap. 25. quod Platonem parvo æstimaret.

Seneca did censure *Aniceris* for that he redeemed *Plato* for eight *Sestertijs*, the same being too meane a ransome for so worthy a man. But this censure cannot light vpon our Sauiour; who gaue not for the Soule of man the Earth, the Sea, the World, as *Chrysostom* saith: but that which was of infinite value, euen his owne deerest blood. And so saith the Apostle. *We were not redeemed with corruptible things, as siluer or gold, but with the precious blood of Christ, as of a lambe without spot.* It was no small matter that caused the Sonne of God to descend from his throne, and disrobe himselfe of his glory; yea, to make himselfe of no reputation. It was no base purchase that must cost him

Chry. in Ps. 48.

1. Pet. 1. 18.

Phil. 2. 7.

him his deareſt heart blood, as *Bernard* truely ſaith; *Magna res eſt anima quæ Chriſti ſanguine redempta eſt.* The ſoule muſt needes bee excellent that was redeemed with the blood of Chriſt. Act. 20. 28. *Bern. Epiſt. 14.*

Thirdly, againe it doth not a little argue the excellency of the Soule, in that Sathan ſeekes ſo earneſtly to gaine it. *He goes about like a roaring Lyon, and compaſſeth the earth too and fro to get one Soule.* For it was not ſo much the afflicting of *Iobs* body that Sathan ſtood vpon, but the gayning of his ſoule, by ſtirring him vp to impatience, that ſo hee might *curſe God to his face.* He ſayes as the King of Sodom ſaide to *Abraham*, giue me the ſoules, and take thou the goods to thy ſelfe. And indeed they are the ſoules of Gods deareſt ſeruants which hee eſpecially aymes at; Like the King of *Syria*, who ſaide to his ſouldiers, *Neither againſt ſmall or great, but onely againſt the King of Iſrael.* 1. Pet. 5. 8. *Iob. 1. 7.* *Iob. 2. 5.* *Gen 14. 21.* 1. King. 22. 31.

Israel. A man that sees a mighty enemy laying siege to a Citie with great violence to winne it; will quickely coniecture that the same is rich. And may not a man conclude likewise the riches and excellency of the soule, from the fierce and violent assaults that Sathan makes vpon the seruants of God for the winning of it?

In a word, the excellency of the soule is euident in the offices of the Angels, who being the *guard* of Gods children, doe pitch their tents about them while they liue, and when they die, are the Lords winged Postes, to carry their soules into *Abrahams* bosom.

Psal.34.7.

Luk.16.22.

Thus haue I spoken somewhat of the the excellency of the soule; and many of you, no doubt, who haue with *Socrates* beene much exercised in contemplation of that noble substance, can say with the Queene of *Sheba* to *Salomon*, *Behold the one halfe hath not beene told me.* Yet euen this which

1.King.10.7.

which hath been ſaid may, I hope, be ſufficient to winne this concluſion from any religious heart; *It were pitty to loſe the ſoule for the gaine of the whole world.*

There is nothing ſo deare to a Chriſtian (the glory of God excepted) as his ſoule. For though *Moſes* deſired to bee blotted out of the booke of life for the nation of the *Iewes*; yet was not this ſimply foorth of his compaſſion to them, or neglect of himſelfe, but with eſpeciall reference to Gods glory, which otherwiſe might haue beene impeached in the failing of his trueth and power, for the performance of his promiſes. Wee will laugh at little children, to ſee them part with rich Iewels for childiſh trifles: and who doth not wonder at the folly of our firſt parents, that would loſe Paradiſe for an Apple? yet alaſſe, daily experience doth proclaime it that many are ſo childiſh, to part with theſe

Exod. 32. 32.

these rich and precious Iewels their Soules, for base trifles, and so fooliſh to loſe the celeſtiall Paradiſe, the Kingdome of Heauen, for earthly vanities. Of whom I may ſay with *Auguſtus Cæſar*, in *Suetonius*, *They are like a man that fiſhes with a golden hooke, the gaine can neuer recompence the loſſe.* It is hard to finde a *Curtius* or a *Codrus*., that will voluntarily lay downe his life for large offers. Yea a poore man will not doe it for the whole world. For he knows, when he is gone, al the world is gone with him.

Sueton in vita Auguſt.

If men doe thus value their temporal liues, Oy, how highly ſhould they prize eternall life? *If skin for skin, and all that a man hath hee will giue for his life*, then ſurely skinne for skinne; yea life and all, ſhould hee giue for his Soule. For though it coſt him his naturall life for the ſaluation of his Soule: yet *O beatum damnum, O iactura fælix*, ſaith *Hilary*, O bleſſed loſſe, O happy dammage: for behold, it ſhall

Iob. 2. 4.

Hilar. in Mat. Can. 16.

ſhall yeeld a bleſſed recompence.

Againe, the conſideration of the Soules excellency ſhould cauſe vs to mourne, when wee ſee others runne headlong into perdition. It is lamentable to behold: for what trifles many ſell their Soules, that coſt Chriſt Ieſus ſo much the redeeming. The view of this drew teares from the Apoſtles eyes: for ſaith he, There are many walke, of whom I haue told you, and now tell you weeping; and why? they are enemies to the Croſſe of Chriſt, and their end is damnation. And ſurely it would make a Chriſtian heart bleed, to ſee how people by ſwearing, lying, whoring, and other prophane and wicked courſes do caſt away their ſoules. Phil.3.18.

The loſſe of the which is vnualuable, vnrecouerable. It is not a *thouſand of rammes, or ten thouſand riuers of oyle, that can ſatisfie for the ſinne of the Soule.* It is not the whole world; yea were there as many worlds as *Epicurus* *Grauius eſt damnum quam vt ſit comparatio. Auguſt. ſerm. dom in mont. l. 2.* Mich.6.7.

Epicurus dreamed of, they could no counteruaile the losse of the Soule. And therefore our Sauiour demaunds in the next Verse, *What shall a man giue in exchange for his Soule?* meaning indeede, that nothing in the world can answere the worth of it. All other losses may bee recompenced, or recouered, this by no meanes can.

Chrys. ad pop. Antioch. hom. 22.

Saint *Chrysostome* hath well obserued with the *Anatomistes*, *Omnia Deus dedit duplicia*, God hath in the frame of the body giuen a man two eyes, two eares, two hands, two feete and the like: that the fayling of one may bee supplied by the other; *Animam vero Vnam*, hee hath giuen him but one Soule; so that if it bee lost, there is no supply to be had. *Nebuchadnezar* may lose his Kingdome, and it may be restored; *Iob* his health and wealth, and they may bee recouered, *Lazarus* his life and hee may reuiued; But this losse saith *Chrysostom*

Dan. 4.

Iob. 2. 7. 42.

Ioh. 11.

Chry. in Plat. Hom. 56.

ſtom, *Nullo remedio ſarciri, nullo pretio redimi poteſt.* No meanes can repaire it, no price can redeeme it; all the world cannot recompence it. When *Phineas* wife heard of the loſſe of the Arke as we read, 1. *Sam.* 4. 19. Shee fell in trauell, and though the woman did ſeeke to comfort her, by telling her ſhe had borne a ſonne: yet ſhee did not regard it, but named the child *Ichabod* and ſo expired. So if a man loſe his Soule, all the pleaſures and profits in the world can yeelde him ſmall comfort. Hee muſt needes trauaile in anguiſh and anxiety of minde, and may ſay of his Soule, as ſhee ſaid of her ſonne *Ichabod, Where is the glory?* Chryſoſtome hath a notable compariſon to this purpoſe. *If thou ſhouldeſt be grieuouſly ſicke*, ſaith hee, *what comfort could it be to thee to ſee thy ſeruants merry and iocund?* So if thy Soule be dangerouſly ſicke with ſinne, what comfort can it haue, to ſee thy bo-

That is, the glory is gone.

dy

dy to enioy all the pleasures of the earth?

Were the losse of the soule a meere priuation thereof onely; some peraduenture might say desperately, as *Hester* said religiously: *If I perish, I perish.* But behold an infinite number of miseries doe accompany the losse of the Soule. With the losse of thy Soule thou loosest thy God, who is *anima animæ*, the Soule of thy Soule; *In whose presence is the fulnesse of ioy, and at whose right hand are pleasures for euermore.* Then maiest thou goe mourning all the day long, when it may bee saide vnto thee, as it is in the Psalme, *Where is now thy God?* Thou losest Christ with all his merits. And if this sunne of righteousnesse bee ecclipsed to thee, where is thy comfort? thou loosest the presence and protection of the holy Angels, *Who are ministring spirits, sent foorth for the good of those that are heyres of saluation.* Thou loosest the com-

Hest. 4. 16.

Bern. serm. de vit. & 5 sens.

Psal. 16. 11.

Psal. 42. 10.

Heb. 1. 14.

comfort of a good conſcience. which to the godly is a continuall feaſt. In a word, thou looſeſt the ioyes of heauen, the bleſſed ſociety of *innumerable Angels, the ſpirits of iuſt and perfect men.* Can the whole world recompenſe theſe loſſes. Heb.12.

When Queene *Heſter* intreated for her ſelfe and her people, ſhee ſpake thus to *Aſſuerus, If we had beene ſold for bond-men, and bond-women, I had held my tongue, though the enemy could not recompence the Kings dammage*; So may I ſay if the loſſe of the Soule caried with it ſolely the former loſſes, though the dammage be incompera-ble, yet were it ſomewhat tolle-rable. But now, in the loſing of God, of Chriſt, and the Elect Angels, thou gaineſt the ſociety of damned ſpirits: in the loſſe of heauen, thou gaineſt hell. In the loſſe of that cele-ſtiall Citie, thou gaineſt a loathſome priſon, that ſhall neuer bee opened. In the loſſe of the glory of the lambe, Heſt.7.4.

thou gaineſt the fire that can neuer be quenched. In the loſſe of a comfortable conſcience, thou gaineſt a helliſh torture that ſhall neuer be eaſed or ended. Therefore I may ſay with the ancient Father, *Damnatio animæ eſt damnum maximæ luctuoſum*, The damnation of the Soule is the moſt lamentable dammage that poſſibly can be. God forbid therefore that any man, for winning the whole world, ſhould loſe his owne Soule, that is *impar commercium*, no valuable commerce, a bad bargaine.

Auguſt.

Cyprian.

Some peraduenture will ſay vnto me, who doth not preferre his Soule before any thing in the world? but as *Samuel* ſaide to *Saul*, *What meanes then this bleating of ſheepe in mine eares, and the lowing of the oxen?* So may I ſay, what meanes then that curious and fantaſticall decking of the body? what meanes thoſe ſtately buildings, the monuments of pride? what meanes that riſing vp earely, and going

1 Sam. 15.14

ing late to bed, to get the worldly *Mammon*, and all with neglect of the Soule? were men and women halfe ſo induſterous and ſtudious in the ſeruice of God, the practiſe of piety, and the duties of Chriſtianitie, as they are for theſe earthly things, I would then ſay indeede they preferred their ſoules before the world. But experience ſheweth, that the moſt are like *Martha*, carefull and troubled about many things, neglecting the Soule the moſt precious of all things. When men can ſorrowe for a ſmall loſſe, and not mourne for a great ſinne, where is their care for the Soule? Whereas God hath ſelected but one day of the ſeauen for the mart of the Soule, yet how few doe ſpend that day for the inriching of the ſame? yea, how many are there that giue God and their Soules ſcarce the tithe of their owne? and where is then their care of the Soule. As *Dalilah*

Luke 10. 40.

Iud. 16. 15.

lah saide to *Sampson*, *How canst thou say I loue thee; when thy heart is not with mee?* So may I say to a careleſſe Chriſtian, how doſt thou loue thy ſoule, when thy greateſt coſt, and care, and paines, are for thy body, and thy outward eſtate, and very litle, if any at all, for the ſaluation of thy ſoule?

Againe, ſeeing that the ſoule is ſo excellent, wee muſt haue care to auoide thoſe things that indanger or loſe it. There are many difficult problems concerning the ſoule, as appeares by Saint *Auſtins* perplexed diſputes. But there is none more expedite, and expedient then theſe: namely, how the Soule may bee loſt, and how that it may bee ſaued.

August. in variis locis.

The things that are dangerous to the Soule are many, but they may bee reduced to two heads. For as there are two wayes of killing the body, ſo are there two alſo of de-

deſtroying the Soule.

The firſt is poſitiue, by offering violence to it.

The ſecond priuatiue, by with-holding the meanes of preſeruation from it.

Sinne is that which offers violence to the Soule, *Mors animæ peccatum*, ſaith *Clemens Alexandrinus*: Sinne is the death and deſtruction of the Soule. And ſo ſaith the Apoſtle, *The wages of ſinne is death.*

Clemens Alexandr. Strom. l. 3.

Rom. 6. vlt.

Thus many Gentlemen, by their pride, oppreſſion, and grinding of the faces of the poore, to enlarge their Poſſeſſions, doe loſe their ſoules.

Eſay 3. 15.

Thus too many Church-men, for that *Filthy lucre*, the bargaine of *Simon Magus*, and the wages of *Balaam*, doe loſe their ſoules.

Tit. 1. 7.

Act. 8. 18. 19.

1. Pet. 2. 15.

Thus many Tradeſmen, by dealing deceitfully, diſhoneſtly, vnconſcionably, whileſt they ſay, and

sweare, and lye, doe vent their wares but lose their soules.

There is neuer vniust gaine, saith Saint *Austin*, but with iust losse. There is *lucrum in arca*, but *damnum in conscientia*. There is gaine in the Coffer, but losse in the Conscience.

Aug. de Temp. Serm. 215.

God forbid, sayd *Naboth*, *That I should giue the Inheritance of my Fathers.* And so should euery good Christian say, God forbid, that for any worldly gaine I should giue away my soule.

1. King. 21. 3.

It is true, as *Nazianzen* saith, *Omne peccatum est mors animæ:* Euery sinne doth wound and kill the soule. But as it is in wounds some are more mortall then other; so is it in sinnes, some are more dangerous and deadly then others.

Naz. Orat. 36.

Some with *Ahab*, doe euen sell themselues *to worke wickednesse.*

1 King. 21. 25.

Some wretches make fearfull and reall

reall compacts with the Diuell, and ingage their ſoules, as Witches, Coniurers, and the reſt of that black guard.

Yea, ſome doe engage both body and ſoule to the Diuell, as Pope *Sylueſter* the ſecond, who attained the Popedome, by the Diuels helpe, *Ea lege vt totus illius eſſe*, Vpon condition, ſaith *Platina*, that hee ſhould be his both body and ſoule. *Plat. in vita Sylueſt. 2.*

Yea ſome, not onely are prophane and vicious themſelues, but corrupt others alſo, as *Ieroboam*, *Who made all Iſrael to ſinne*, and ſo they loſe their ſoules by a double iniquity, and make Hell their owne by a double purchaſe. 1. Reg. 15 30.

Thus are ſome more deſperate ſinners then others; yet is there no ſinne ſo ſmall, but like a little leake in a Shippe, if it bee not ſtopped, it makes ſomewhat to the Shipwracke of the ſoule and will in time drowne it in the gulph of eternall perdition,

and therefore is carefully to bee auoyded.

But euery one that feares God and loues his owne soule, should especially pray with the Prophet *Dauid*, *Lord keepe thy seruant from presumptuous sinnes*: for such indeed are the extreame bane of the soule.

The second way of losing the soule is, by withholding from it the meanes of preseruation. It was a poore equiuoting tricke of the Duke *de Alba*, at the *Finke* before *Harlem*, when hauing promised the Souldiers their liues, he caused them to perish with hunger, and being challenged for his promise, answered, that he had giuen them assurance of their liues, but not promised that they should haue meate and drinke. And such is the folly of him that talkes of sauing his soule, and yet denies vnto it the meanes of saluation. Therefore the Apostle tolde the Iewes, that *In putting away the Word of*

of God they iudged themſelues vnworthy of euerlaſting life. Acts 13.46.

It is not materiall, if the ſoule bee loſt, whether it bee by languiſhing or violence. When a Chriſtian is negligent in hearing the Word of God, cold and careleſſe in prayer, remiſſe in the actions of mortification, &c. his ſoule muſt needes languiſh.

If *Salomon* call it a *Vanity for a man to defraude his Soule of temperall bleſſings*, I may truely ſay, It is a great folly and miſery to defraud the Soule of ſpirituall, and conſequetly to deprine it of eternall. Eccleſ. 4.8.

Againe, foraſmuch as the Soule is ſo excellent, that it ſtands vs vpon to take the beſt courſes for the preſeruation and ſaluation of it.

That Phyſicall Aphoriſme for the body holdes very well in the caſe of the Soule, *Contraria contrarijs curantur.* *Hipocrat.*

And *Baſill* ſpeakes in this caſe like

Basil. Asset. cap. 55.

like a Physitian, *Evacuetur superfluum, subministretur necessarium.* Vice must be abandoned, and grace entertained.

As the violence of sinne and the neglect of good meanes are the destruction of the soule: so the auoyding of the one, and the vse of the other, must bee the meanes of the sole preseruation of the same.

Gen. 21.

First of all, Sinne must bee expelled out of the Soule by vnfained repentance, as *Ishmael* was cast out of *Abrahams* House.

Iohn 2. 15.

The Soule is the Temple of the Holy Ghost, if therefore sinne haue entered, scourge it out with the rodde of remorse and compunction, as our Sauiour did the buyers and sellers out of the Temple at *Ierusalem.*

If the Physition perswade vs to take physicke, though it bee yrksome, or warne vs to auoide euill diet, though it

it bee pleaſant, wee doe it. *Vincis deſiderium ventris ob deſiderium ſanitatis*, ſaith *Chryſoſtom?* Doeſt thou ſubdue thy appetite for the health of thy body, and wilt thou not maiſter thy affections for the ſaluation of thy ſoule? what greater folly and miſery then this? yea the ſooner ſinne is expelled and purged, the ſafer ſhall thy ſoule be. *Chry. in Mat. Hom. 31.*

Therefore *Salomons* counſell to a ſurety is good for a ſinner; *If thou haſt inſnared thy ſoule with ſinne, giue no ſleepe to thine eyes, nor ſlumber to thy eye-lids. Deliuer thy ſoule as a Roe from the hand of the hunter, and as a byrd from the hand of the fowler.* Reſt not till thou haſt made thy peace with God. Prou 6. 4.

Againe, the ſoule muſt bee carefully fenced againſt the incurſions of ſinne: as a man will arme himſelfe carefully againſt a thiefe that will robbe and kill; ſo muſt wee doe againſt ſinne which will robbe vs of

of grace, and wound soules to death.

2.Reg.11.4.8. Wee read in the 2. *Kings* 11. That *Iehoiada* caused a strong guard to attend vpon *Ioash* the Kings sonne, and appointed them in their seuerall rankes to compasse him about, that *whosoeuer should come within the ranges should be slaine.*

And such must be our guard of the soule, which is like the Kings sonne; wee must fence it on euery side, that sinne may not come neere it, if it approach neere let it die like a traytor. Prou.4.23. As *Salomon* exhorts, *super omnem custodiam, Keepe thy heart with all diligence:* so must the soule be kept with all care and vigilance.

If a man shall see the gates of a City standing open day and night, hee will iudge that either it is poore, or hath careleſse Citizens. And surely it argues either great pouerty of the soule, or extreame neglect of it, when the doores and windowes of it stand con-

continually, or commonly open to ſinne.

Now the ſenſes are *animæ fenestræ*, the gates and windowes of the ſoule, we muſt therefore ſhut them vp againſt ſinne. Wee muſt make a couenant with our eyes as *Iob* did: wee muſt ſtoppe our eares at *Rabſhekaes* blaſphemies, as the Iewes did: wee muſt keepe our mouthes as it were with a bridle, as *Dauid* did. And as *Noah* pitched his Arke within and without againſt the inundation of the waters; ſo muſt we euery way defend our ſoules againſt the inundation of ſinne. *Auguſt.* Iob.31.1. 2.Reg.18. Pſal.39 2. Gen.6.14.

He that will keepe infection from the heart will vſe ſome good Mithridate. Now againſt ſinne, which infects the ſoule, there is no Mithridate like the meditation of Chriſts death and paſsion. For it will cauſe a man to reaſon thus; was this the enemy, the traytor, that was the cauſe

cause of my Sauiours death, and shall I entertaine it? God forbid.

The second course to bee taken for the safetie and felicitie of the soule is the entertainment of those Christian duties and graces, wherewith shee is not onely preserued, but also adorned and beautified, and of this wee must also haue especiall care.

For if our bodies shall be decked, and our soules deformed, if wee bee rich in wealth, and poore in grace, if wee bee honourable in the eyes of men, and despicable in the sight of God and his holy Angels, then is our condition miserable and lamentable.

I will briefely propose some especiall ornaments of the Soule which euery good Christian must be carefull to obtaine and retaine.

First, keepe Faith and a good conscience.

ſcience. For Faith is *Regina virtutum*, the Queene of vertues, and the foundation of all religious actions. *Chryſoſt.*

A good conſcience is *anima culcitra*, the Soules pillowe, whereupon ſhe doth repoſe her ſelfe moſt ſweetly and ſecuredly, ſo ſaith the Apoſtle, *This is our reioycing, the teſtimony of a good conſcience.* *Bern. feſt cmn. animar. ſerm. 2.* 2. Cor. 1. 12.

Bee conuerſant in the word of God; for it is *pabulum animæ*, the ſincere milke, and the bread of Life wherewith the ſoule is nouriſhed and ſtrengthened. *Lactant. Lectio fortem reddit animam. Chryſ. in Gen. Hom. 29.*

Tender daily and duly the homage of obedience to God, in ſobrietie, righteouſneſſe, and godlineſſe; for *pulchritudo animæ pendet ab obedientia.* Obedience is much to the beautifying of the ſoule. Tit. 2. 12. *Chryſ. in pſal. 49.*

Be feruent and deuout in prayer: for prayer is the ſame to thy ſoule, that the ſoule is to the body, euen the life *Chry. de anima.*

August de temp. Serm.216.

life of the soule, *Ascendit oratio, descendit Dei miseratio*, When our prayers ascend vp to heauen, Gods mercies descend downe vppon our soules, to our vnspeakeable comfort.

Be frequent in receiuing the Sacrament; for it is the soules *viaticum*, as the ancients call it. By it our soules are nourished, that wee may passe thorow this our pilgrimage confidently and comfortably to the kingdome of heauen.

Be often sequestred from earthly affaires, for holy and heauenly meditations.

Ambros. de bono mortis cap. 5.

The fowle that flyes low is quickly taken, saith Saint *Ambrose*, but that which soares aloft *Nec laqueis capitur, nec visco fallitur*, is neither intrapped in the snare, nor intangled in the limebush: So the soule, whilest it is houering about these earthly vanities, is easily and quickly insnared by Sathan;

Sathan; But when it ſoares aloft in diuine meditations, is ſeldome taken in the ſnares of temptation.

Loe theſe are *ornamenta*, and *nutrimenta*, both the nouriſhment and ornaments of the ſoule.

Studium pietatis diuinis cogitationibus animam paſcit. Baſil. Epla. 1.

Laſtly, behold heere is ſingular comfort and encouragement for euery faithfull Miniſter of Chriſt.

Great is the honour of our calling, in regard it is conuerſant about ſuch a noble ſubiect.

What more honourable and comfortable then the winning of ſoules vnto God: Let him knowe (ſaith Saint *Iames*) *that he which conuerteth a ſinner from the error of his way, ſhall ſaue a ſoule.*

Iam. 5. 20.

Let him knowe ſaith hee, as ſpeaking of a matter very remarkeable; and reaſon, for the ſauing of a Soule is a more glorious worke then the conqueſt of all the whole world.

It is a battery in the Kingdome of Sathan, and the enlargement of the Kingdome of Christ.

It is the happinesse of the conuert, who is rescued from the iawes of Hell, and the pawes of the roaring Lyon.

Dan. 13.3. It ads to the glory of the conuerter: *For those that turne many vnto righteousnesse shall shine as the Starres for euer and euer.*

1. Tim. 3.1. Well might Saint *Paul* therefore call it καλὸν ἔργον, *a worthy worke.* Yet must we remember that as it is καλὸν, so is also δύσκολον, as it is worthy, so is it waighty; *They watch for your soules* (saith the Apostle) *as those that must* Heb. 13.17. *giue an account.*

1. King. 20.39. Our charge is strickt like that in the first of the Kings, *keepe this man, if hee be lost, then shall thy life be for his* Ezech. 3.18. *life.* For so the Prophet *Ezechiel* tels vs, that if our people perish through our negligence, *their blood shall bee*

re-

required at our hands. When our Sauiour Chriſt ſaw people without paſtors, *as ſheepe hauing no ſhepheard*, he had compaſſion vpon them. Mat.9.36.

And no maruell, for what man, (except hee haue ſhut vp the bowels of compaſſion) can chuſe but grieue, to ſee ſome goodly ſhippe fraught with rich Iewels, and many paſſingers ready to ſinke through negligence of the Mariners.

If ſo, who can without ſorrow of heart, behold the ſhippes: yea the fleete of diuers congregations ready to periſh through neglect of ignorant and negligent Pilots? The conſideration of which may ſtirre vp euery conſcionable Miniſter to be faithfull and carefull in the worke of the Lord: and may moue the people to honour, encourge and obey thoſe that ſo watch *for their ſoules*; to yeelde them the aſsiſtance of their prayers; yea, to *pray the Lord* 1.Theſ.5.12. Heb.13.17. Epheſ.6.18.

of the harueſt that he would ſend forth labourers into his harueſt.

Mat. 9. 38. That ſo they may make worke for the great harueſt, when the Angels ſhall bee the Lords harueſtmen, to carry the ſoules of his ſeruants, like good wheat into his heauenly garner.

Mat. 24. Mat. 3.

Concluſ. Gen 31. When *Iacob* had a long time taken paynes in *Labans* ſeruice, hee pleaded at laſt the equitie of labouring for himſelfe. So is it reaſonable, that hee which hitherto hath beene addicted to the world, ſhould now at laſt deuote himſelfe and his beſt endeauours to the good of his Soule.

And this indeede is the ſumme of all that I at this time haue laboured for: namely, that you and I, and euery one of vs, may hereafter haue more care of our ſoules; then euer we had. Which that wee may, that bleſſed Trinitie who created them,

that

that blessed Sauiour who redeemed them, and that biessed Spirit who doeth sanctifie them, grant to which blessed Trinity all honour, and glory, dominion and Maiesty bee rendred from henceforth and for euer, Amen, Amen.

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Heauens Ioy, FOR A SINNERS REPENTANCE.

A SERMON PREACHED at VVHITE-HALL *the* 4. *of* March, 1623.

BY IOHN DENISON, Doctor of Diuinity, and one of his Maiesties CHAPLAINES.

LONDON,
Printed by G. *P.* for *Iohn Budge*, and are to be sold at the signe of the greene Dragon, in Pauls Church-yard. 1623.

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To the Reader.

I Vnderſtand (Chriſtian Reader) that there will be an expectation of a Title, and an Epiſtle. I pitty thoſe Readers, who are mooued only by ſo ſlender inducements, to peruſe what is neceſſary. I haue ſeene Titles, much diſſonant from the Bookes, like gally-pots, whoſe inſcriptions haue beene Antidotes, and the matter contained in them Aconites: And haue read Epiſtles, ſwelling with bubbles of great words, and promiſing

Quorum tituli remedium habent, pyxides venena. Lactan. 3. 15.

Proijcit ampullas, &c. Horac. de arte Poet. Parturiunt montes.

miſing Mountaines, *when the worke hath been poore, and yeelded only* Mole-hils. *Yet haue I condeſcended to cuſtome, and the Printer: I cannot promiſe thee much in this little Sermon. If thou finde in it, that which may further thy* Repentance, *it is that I haue aymed at, both in the preaching and publiſhing it. And ſo, commending it to the bleſſing of* God, *and thee to his ſauing grace, I reſt,*

Thine in the Lord,

I. D.

Heauens Ioy, for a Sinners *Repentance.*

Luke 15. 7.

I ſay vnto you, that likewiſe ioy ſhall be in Heauen for one ſinner that repenteth, more then for ninety and nine iuſt perſons, which neede no repentance.

AS skilfull Phiſicions repaire to thoſe places, where many are ſicke and diſeaſed, and the ſicke to ſuch Phiſicions: So, our bleſſed Sauiour, the

great Phiſicion of ſoule and body, reſorted to thoſe places, where people were diſeaſed in body, or diſtreſſed in ſoule, and to him did ſuch diſtreſſed ones reſort.

Chryſolog. ſer. 168. Now the Phariſes, *non minùs inuidi quàm ſuperbi*, being a proud and enuious generation, murmured enuiouſly, and ſaid proudly, This man receiueth Sinners, and eateth and drinketh with them. Hereupon our *Caietan.* Sauiour *percutit, conſolatur, prouocat*, checks the proud Phariſes, comforts the humble Publicans, and ſtirres vp euery ſinner to repentance. And, that he may hunt the Phariſes out of theſe thickets of pride and enuy, he deliuers three parables, that the ſame be as a threefold cord, not eaſily broken. The firſt is, of a man that hath loſt a ſheepe, and goes carefully after it. The ſecond, of a woman that hath loſt a groat, and ſeekes diligently for it. The third, of a father that ioyfully receiues his loſt Sonne. Theſe actions in thoſe perſons the Pha-

Phariſes cannot diſlike, Now thus ſtands the caſe, Theſe ſinners are the loſt ſheepe, the loſt groat, the loſt Sonne. Why then ſhould the Phariſes murmur at this gracious act of Chriſt, who *came to ſeeke & ſaue that which was loſt?* Yea, why ſhould they not rather reioyce, as heauen doth? For behold, *there is ioy in heauen for one ſinner that repenteth, more then for ninetie and nine iuſt perſons, that need no repentance.* Luke 19. 10.

In which words, may it pleaſe you to obſerue, 1. *Quis*, who it is that ſpeaketh, in theſe words, *I ſay vnto you.* 2. *Quomodo*, the manner of his ſpeech, and it is in a Parable, whereof this word *likewiſe* is the word of application.

3. *Quid*, the matter of his ſpeech, and it is this, *There ſhall be ioy in heauen for, &c.*

And in that we will conſider, firſt, who reioyceth, ſecondly, for whom the ioy is.

The firſt of theſe is deliuered in theſe

theſe generall words, *There ſhall bee ioy in heauen.*

The ſecond in the words following, *for one ſinner that repenteth, &c.*

Wherein wee haue a compariſon of perſons, and their different condition.

The compariſon of perſons in reſpect of
1. quantity, *one*, oppoſed to *ninety and nine.*
2. quality, *A ſinner that repents*, to them that *need no repentance.*

Their different condition; There ſhall be more ioy for that one, then for thoſe ninetie and nine.

So that here the Perſon which ſpeakes, may challenge our *attention*: It is the Sonne of God.

The manner of his ſpeech is worthy our *conſideration*; It is the opening of that which was locked vp in a parable.

The matter of his ſpeech yeeldes great *conſolation*; for it acquaints vs with the ioy of heauen, for a ſinners conuerſion.

I ſay vnto you.

THeſe words may be oppoſed to the words of the proud Phariſes, as a *corro ſiue*, to eate out their cenſorious humour. They ſayd, *This man receiueth ſinners:* therefore ſaith our Sauiour, *I ſay vnto you*: as if he ſhould ſay, that which you ſay ſauours of earth, of enuy; that which I doe, is an act of charity, and hath the approbation of heauen. The first generall point.

They may bee alſo a *cordiall* to comfort the heart of an humble penitent.

The troubled conſcience will bee ready to ſay with the Prodigall Son, My caſe is wofull, I haue ſinned againſt heauen, euen againſt God, and his holy Angels: but heare what Chriſt ſaith, Repent, and heauen ſhall be pacified, God and his holy Angels ſhall reioyce for thee.

They may likewiſe bee a *Preface*, to ſtirre vp our attention. Here is our *Pythagoras*, and his *Dico vobis, I*

ſay

ſay vnto you, muſt rowze vp our ſpirits, and raiſe vp our attention to what he ſpeakes: for *neuer man ſpake like this man.*

Iohn 7. 46.

When our Sauiour ſaid to *Simon* the Tanner, as we read in the ſeuenth of *Luke*, *Simon, I haue ſomewhat to ſay to thee: Simon* anſwered, *Maſter, ſay on*: So ſhould wee (when Chriſt doth thus preface his ſpeeches) long to heare what hee will ſay, expect from him ſome remarkeable matter, and ſay with *Samuel, Speake, Lord: for thy ſeruant heareth thee.* Yea, wee ſhould ſo heare, that with the bleſſed Virgin, wee *lay vp all his ſayings in our hearts.*

Luke 7. 40.

1. Sam. 3. 10.

Luke 2. 52.

Second generall point.

NOw the *quomodo*: the manner of his ſpeech will be a further motiue to this purpoſe: where vnder the leaues of Metaphors, there lyes hid much ſingular fruit of comfort. If in a great company one amongſt the reſt bee vailed, euery ones eye will be vpon him, with neglect of the

Sub literis quaſi ſub foliis, &c. Chryſoſt. in Phil. hom. 4.

the reſt, who are not ſo. So when our Sauiour doth thus (as it were) vayle his ſpeeches with parables, it ſhould draw our eares to attention, and our hearts to conſideration of that which is ſpoken: for *ſic loquitur, vt auditorem excitet.* *Baſil in Pſal. 48.*

Theſe parables are like a medicine, and this word *likewiſe*, (as I ſaid) like the application of the medicine. *Pliny* writes, that *Democritus* a famous Phiſicion, hauing one *Conſidia* a noble Matron to his patient, becauſe her weakeneſſe could not brooke any Phiſicke in the *ſpecies*, gaue her the milke of Goates, which he cauſed to feed vpon Maſticke: ſo doth this gracious Phiſicion of the ſoule, our bleſſed Sauiour: *Condulcet ſermonem*, ſaith *Chryſoſtome*, hee doth ſo confect, and compoſe his heauenly medicines, that they may miniſter grace to euery penitent patient. *Plin. Lib. 24.* *Chryſoſt. in Rom. 6.*

This was *Salomons* courſe, beeing King and Preacher of *Ieruſalem*; as it

Eccles. 12. 9. it is in the twelfth of *Eccleſiaſtes*, *He prepared many Parables*: and it followeth there immediately, *The words of the wiſe are like goads, and nayles, faſtened by the Maſter of the aſſemblies.* And ſurely, Parables and ſimilitudes haue much life in them; they haue a maruailous piercing and faſtening property; a piercing of the intellectuall faculty, like goads, and a faſtening in the memory, like nayles. They pierce the vnderſtanding: foraſmuch as ordinarily, *nihil in intellectu, quod non prius fuerat in ſenſu*, the ſenſes are the ſoules windowes, to conuey in the light of knowledge. Therefore it pleaſeth God to teach vs heauenly things by earthly. And as nurſes ſpeake to the Infant, in the Infants language: ſo hath the Lord guided the tongues and pennes of his ſacred Orators and Secretaries, that they ſhould ſpeake to vs, not ſo as he could inable them, but ſo as we might be able to vnderſtand them.

Chryſoſt. quo ſupra.

full

Againe, Parables are very powerfull to worke vpon the Conſcience. They ſet before a man, as it were in a glaſſe, his vertues commended, or his vices condemned, in another, and cauſe him, before he is aware, to giue ſentence againſt himſelfe. Thus our Sauiour by the Parable of the houſholder, and the husbandman, extorted from the chiefe Prieſts, and Phariſes that fearfull doome vpon themſelues; *Hee will cruelly deſtroy thoſe wicked men*; That by the confeſſion of their own mouthes, they might be condemned. Thus *Nathan* by a Parable drew from *Dauid* that ſharp ſentence vpon himſelfe; *The man that hath done this thing, is the ſonne of death*: Yea, ſuch a ſtrong impreſſion it wrought in him, that it made him retire himſelfe, & with deep ſorrow to bewaile his ſin, as his mournefull penitentiall Pſalme doth manifeſt.

Mat. 21. 41.

Luke 19. 22.

2. *Sam.* 12. 5.

Pſal. 51.

When *Moſes* ſaw the burning buſh, which I may call a viſible Parable (as repreſenting the ſtate of the Church,

Church, which may be oppreſt, but can neuer be ſuppreſt) he ſayd, I will *turne aſide, and ſee this great ſight*: ſo ſhould we ſequeſter our meditations to the due conſideration of this our Sauiours cloze and application of an excellent Parable.

Exod. 3. 3.

The 3. generall point.

Eſpecially if we conſider the *Quid*, what it is that hee ſaith; for behold, it is matter of Ioy; and ioy is that which euery one deſires to haue and heare of; becauſe, *a ioyfull heart cauſeth good health, whereas a ſorrowfull minde dryeth the bones.* Neither is this earthly, but heauenly ioy; *Earthly ioy is rather deſolation, then conſolation*, as S. *Auguſtine* ſaith. It is like the ſiluer ſtreames of a ſwift riuer, which glides away ſmoothly, and fals ſuddenly into the brackiſh Sea; but the celeſtiall ioy is conſtant, and permanent.

Prouerb. 17. 22.

Auguſt. Epiſt. 121.

Chryſoſt. in Pſal. 5

There is ioy in heauen: And no maruell, for no ſorrow can haue acceſſe thither. The place yeelds ioy, it is a goodly

Reuel. 21. 10.

goodly *City*, a glorious *Kingdome*: There (as the Pſalmiſt ſaith) there is ioy and gladneſſe in the Tabernacles of the righteous, where the Angels ſing *Halleluiaes* to the bleſſed Trinity: And as the place, ſo the preſence yeelds ioy; there are not onely, *The ſpirits of iuſt and holy men, and innumerable company of Angels, and Ieſus the Mediator of the new Couenant*: but there is alſo the preſence of God, in *whoſe preſence is the fulnes of ioy, and at whoſe right hand are pleaſures for euermore.* Here Gods ſeruants *gaudent in ſpiritu*, there *de ſpiritu*. Their ioy here ariſeth from the ſence, there from the preſence of Gods bleſſed Spirit.

Mat. 25. 34.

Heb. 12. 22.

Pſal. 16. 11.

Bern ſerm. 1. in Rom. 14. 17.

But who are they, that reioyce thus in heauen? Before I anſwere that, I muſt remoue ſome Romiſh Rubbiſh. The *Rhemiſts* in their Annotations on this place write thus: The Angels, and other celeſtiall ſpirits reioyce at euery ſinners conuerſion: therefore our inward repentance is knowne to them; and be-

twixt the Angels, and the bleſſed ſoules of Saints: there is no difference in this caſe, the one being as highly exalted as the other, and as neere God, in whom they ſee and know all things.

Lord, what a number of falſhoods are wrapt vp here in a few words?

Firſt, the Romiſh doctrine controwles this *Remiſh* note: for if the ſoules of the Patriarches were (as they teach) then in *Limbus Patrum*, how could they bee ſayd to bee as neere God, as the Angels?

Secondly, thoſe that haue taken vpon them to marſhall the hoſt of heauen, haue denyed to the Saints this propinquity of place.

Thirdly, to affirme, that the Saints doe know our inward repentance, is both falſe and impious, as being an incroachment vpon Gods Royall prerogatiue, *who only knows the hearts of all men.* 1. King. 8. 39.

Fourthly, Whereas they ſay, that betweene the Saints and Angels there is no difference in this caſe: Euen

uen in this caſe there is a maine difference: For, the Angels, *being miniſtring Spirits*, may, by conuerſing with men, iudge probably of their conuerſion by their conuerſation: but how can the Saints, hauing no ſuch office deſigned them? *Heb.* 1. 14.

Fiftly, That place in the two and twentieth of *Mathew*, aſſumed by the *Rhemiſts*, for proofe of their Paradox, is by them groſſely peruerted: *They ſhall be as the Angels of God in heauen*: For, albeit the Saints are like to the Angels in this, that they are freed from infirmity, iniquity and mortality. (as *Fulgent.* ſaith) yet that they are therefore like to them in all things, is a *non ſequitur*. And this is the *Rhemiſts* fallacy, They take that *ſimpliciter*, which is ſpoken *ſecundum quid*, as they might haue learned of their owne *Ianſenius*; yea, of themſelues, if they had but reuiewed their owne Annotation vpon that place. *Mat.* 22. 30. Fulgent. de Paſſion. Dom. lib. 3. It followeth not.

Laſtly, whereas they ſay, that the Saints and Angels ſee all things in God, it is a vaine and idle conceit.

For the Angels, who are as neer God as the Saints are, and do ſee as much in him as the Saints doe, were ignorant of the Gentiles infranchiſment, till it was made knowne to them in the Churches, by the Apoſtles preaching; And our Sauiour ſaith, they *know not the day of Iudgement.* Neither doth this conceit make the Saints equall to the Angels onely, but both Saints and Angels to Almighty God, in reſpect of that incommunicable Attribute, his *Omniſcience*, whereof no creature is capable. So that this Romiſh *ſpeculum Trinitatis*, is but *ſpeculum vanitatis*: Their glaſſe (as they call it) of the Trinity, is indeed a glaſſe of vanity.

Ephes. 3. 10.

Mat. 24. 36.

Who they are that reioyce for the repentãce of a ſinner.

Leauing therefore thoſe celeſtiall ſpirits, the Saints, to ſuch celeſtiall ioyes, as they doe certainly and happily inioy; They are the holy Angels, and the bleſſed Trinity, euen by generall conſent of Antiquity, that doe here reioyce. The holy Angels are thoſe *amici, & vicini*, mentioned in the ſixt verſe; thoſe friends, which

The Angels reioyce.

haue

haue *idem velle, & idem nolle*, with Almighty God, and thoſe neighbours, that are neere to him in the place of bliſſe and happineſſe. Concurre in will.

Now the Angels do thus reioyce in reſpect of themſelues, in reſpect of vs, & in regard of Almighty God. They reioyce in reſpect of themſelues, *Quia numerus eorum repletur*: Becauſe their ſociety is repayred by the acceſſion of repentant ſinners, which was diminiſhed by the fall of the reprobate angels. Anſelme in *Epheſ.* 4. They reioyce for vs, in regard of the ſingular benefits that accrew to vs by repentance. For as the damned ſpirits would be glad of our confuſion; ſo theſe bleſſed Spirits reioyce for our conuerſion: they are our nurſes, and *carry vs in their hands*, and therefore reioyce for our aduancement, when by repentance wee are *deliuered from the power of darkenes, and tranſlated into the Kingdome of Chriſt Ieſus*. They are our guard, and *doe pitch their tents about vs*; ſo that they mourne, when they ſee vs in Sarans campe, and reioyce, *Pſal.* 91. 11. *Coloſ.* 1. 13. *Pſal.* 34. 7.

ioyce, when by repentance wee returne to our Captaine Christ Iesus. They reioyce in regard of God; for *Angeli eos amant, qui Dominum suum diligunt; The Angels loue those that loue their Lord and Master.* And as a good and loyall subiect reioyceth in the honor of his Soueraigne, and the inlargement of his dominions; so do the Angels reioyce when they see their Lord honored, and his Kingdome inlarged by the repentance of a sinner. Therefore S. *Bernard* cals *Lachrymas pœnitentium, vinum Angelorum, The teares of repentant sinners, the wine of Angels*, because they make them glad. Thus as *Iobs* friends, after he was freed from his heauy afflictions, came to comfort him; so the Angels our good friends, when they see vs freed from the heauy burden of sinne, doe reioyce for vs.

Chryſoſt. ad Pop. Antioch. ho. 22.

Bern in Cant. ſerm. 30.

Iob 42. 11.

The blessed Trinity reioyceth. *Verse* 24.

Againe, the blessed Trinity reioyceth for our conuersion.

1 God the Father is that indulgent Father, who reioyceth here for the returne of his Prodigall Son. He that

that proteſteth ſo ſolemnely, *Ezech.* 33. *As I liue, I delight not in the death of a ſinner*; and calleth ſo paſſionately and compaſſionately, *Turne you, turn you, for why will you dye, O you houſe of Iſrael?* muſt needs reioyce for the conuerſion of a ſinner. For more honor redounds to Almighty God, *reſtauratione hominum, quàm creatione Angelorum*, as *Beda* ſaith. Yea, *The conuerſion of a ſinner* (ſaith the ſchoolman) *is a more glorious worke, then the Creation of the world, becauſe the one is tranſient, the other is permanent.* Therefore as *Abraham*, the father of the faithfull, reioyced at the birth of *Iſaac*, and feaſted it at his weaning; ſo our heauenly Father reioyceth at our new birth; and it yeeldes *cæleſte conuiuium*, when wee are weaned from our corruptions.

Ezech. 33. 11.

By the reſtoring of man that fell, then by the creatiō of the Angels. *Beda.* Aquiu. 1. ſec. q. 11. Ar. 9.

Gen. 21. 3, 8.

A heauenly banquet, *Greg.*

2 As God the Father who created vs, ſo God the Son who redeemed vs, reioyceth for our conuerſion. He that in the dayes of his fleſh mourned for the hardneſſe of mens hearts, and reioyced in the Spirit, when hee

Marke 3. 5.

Luke 10. 21.

ſaw Satan caſt down like lightening: and poore ſinners, reſcued out of the pawes of that roaring Lyon, cannot but be ſenſible of the happy condition of his ſeruants. He that, when he was on earth, ſighed, wept, ſweat, faſted, prayed, ſhed his blood for the ſaluatiō of ſinners: being now in heauen, muſt needs reioyce for a ſinners conuerſion, when he ſees that his faſting, ſweating, bleeding, his ſighes, prayers, and teares are not ſpent in vaine. According to that in the three and fiftieth of *Eſaiah*, *Hee ſhall ſee of the trauaile of his ſoule, and ſhall be ſatisfied.* Verſe 11.

3 God the Holy Ghoſt, who ſanctifieth vs, reioyceth. For, as *we grieue the Spirit of God* by our ſinnes; ſo we make him glad by our repentance, as the carefull Phiſicion is glad for the recouery of his ſicke patient. *You are the Temples of the Holy Ghoſt*, ſayth the Apoſtle. Now when theſe temples ſhall bee like the *Egyptian* temples, wherein was nothing, but a Cat or a Crocodile, the Spirit of God mournes,

Ephes. 4. 30.

1. Cor. 3. 16.

mournes, but when these temples shal be clensed by repentance, and become like the Arke, which held the holy things of God, hee reioyceth. Thus as a man, hauing taken paines in setting, watering, and cherrishing some faire plant, greeues to behold it eaten with the Canker; but when he sees the Canker killed, and the tree become flourishing and fruitfull, reioyceth in his labour: So God the Father, who hath planted vs with a diuine hand, God the Sonne, who hath watered vs with his precious blood, & God the holy Ghost, who cherrisheth vs with the influences of grace, beholding the Canker of corruption fretting in our soules, mournes; but seeing this Canker killed by repentance, and vs, like good trees, become fruitful in good works, reioyceth exceedingly.

For whom this ioy is in heauen.

NOw this ioy of the elect Angels, and the blessed Trinity, is, *for one sinner that repenteth.* Almighty God, who hath recorded in his Kalender,

lender, the Booke of Life, the names of all the Elect, neglects not one of them: So that, *Whosoeuer shall offend one of these little ones, it were better that a Mill-stone were hanged about his necke, and hee cast into the depth of the Sea.* He that is the good Shepheard, seekes after that one lost Sheepe, and reioyceth so when hee hath found him; *Quia in vno, inuenit omnes*; because in finding that one, hee findes euery one.

Mat. 18. 6.

Iohn 10. 11. *Luke* 15. 4.

Chrysost. serm. 168.

One linke of his golden Chaine must not be broken, because it is the dissoluing of the whole; So that if any one of his goe astray, he sends after him, to reclaime him and when this wandering sinner returnes by vnfained repentance, hee reioyceth more in him, then in ninety & nine iust persons.

But as our Sauiour said concerning the Lepers, *& nouem vbi sunt? Where are the nine?* so may I say, Where are these ninety and nine iust persons? Surely it is here, as it was there, the writ wil be returned with a *non sunt*

Luke 17 17.

Verse 18.

in-

inuenti: they are not to be found. Salomon tels vs, that *there is not a iuſt man vpo earth, that doth good, and ſinneth not.* S. *Iohn* ſaith, *If we ſay, We haue no ſin, we deceiue our ſelues.* Yea, S. *Iames* acknowledgeth, (without excluding himſelfe) *that in many things we offend all. Quomodo poteſt eſſe iuſtitia, vbi non poteſt deeſſe culpa? How then,* ſaith *Bernard, can we ſtand vpon our righteouſneſſe, when as wee cannot be free from ſinfulnes?* There is no man ſo righteous, but it may bee ſaid vnto him in our Sauiours words, *Vnum tibi deeſt: There is one thing wanting to thee.* Yea ſurely many things. Therfore S. *Auguſtin* ſaid truly, *our iuſtice conſiſts rather in remiſſion, then perfection:* Where then are theſe ninety & nine iuſt perſons? I anſwer, the Scriptures ſpeake of two ſorts of iuſt perſons; there are ſome iuſt *opinione*, in conceit and opinion; ſome *veritate*, in truth. There are ſome who are iuſt in conceit only: ſuch were they of whom our Sauiour ſpeaks, *The whole haue no need of the Phyſicion, but the ſicke; I came*

Eccleſ. 7. 20.

1. *Iohn* 1. 8.

Iames 3. 2.

Bern. ſerm. 5. in Iſaiah.

Marke 10. 21.

Auguſt. de ciu. Dei, 19. 27.

Mat. 9. 12, 13.

came not to call the righteous, but sinners to repentance. Those whole and righteous, are the same that these iust persõs are; men iust in *title*, but proud in *truth*; whose proud spirits raised vp in them a high conceit of righteousnesse: and as those *needed not the Phisicion*: so these *need not repentance*. And the like stupifaction we find vpon the conscience of the vaunting Pharisie, *I thanke God* (saith he) *I am not as other men, extortioners, vniust, adulterers; I fast twice in the week, I giue tythes of all I possesse.* Here is a man that is iust and sinneth not, as appeareth by the negatiue and affirmatiue branches of his confession: But this was *opinione tantùm*, only in his own conceit. And such were these Pharises, whose folly our Sauiour heere checks very iustly: as if he should say, I tell you, there is more ioy for one of these penitent sinners, which you despise, thẽ for ninety nine such iust persons as you are, who are iust onely in conceit.

Nomine iusti, re superbi. *Chrysost.*

Luke 18.11.

Againe, as there is iustice in conceit,

ceit, ſo is there alſo in truth, and that both *paſſiue* and *actiue*; there is iuſtice by *imputation*, & iuſtice in *action*: So *Abraham beleeued in God, and that was counted vnto him for righteouſnes*; and in obedience to Gods cõmandement he was ready to ſacrifice *Iſaack*, and ſo he was iuſt in action: So was hee iuſt, as S. *Paul* deſcribeth *Iuſtice*, and as S. *Iames* doth. Now this paſſiue iuſtice, which is by imputatiõ, is perfect, becauſe it is the act of God which cauſed the Apoſtle to make that comfortable challenge, *Who ſhal lay any thing to the charge of Gods choſen? It is God that iuſtifieth.*

Gen. 15. 6.

Gen. 22. 10.

Rom. 4. 6.

Iam. 2. 21.

Rom. 4. 5.

Rom. 8. 33.

But the actiue and inherent righteouſnes is not ſo, it is but *domus inchoata*, as S. *Bernard* ſaith: and this building is neuer perfected, vntill wee come to that Houſe, whoſe founder & builder is God. It was therefore a worthy ſpeech of famous *Conſtantine* to *Aceſius* the *Nouatian*, that ſtood vpon this abſolute Iuſtice: *Para tibi ſcalam, Aceſi, &c. Get thee a Ladder* Aceſius, by which thou maiſt climbe to heauen alone.

A houſe begun, Bern. in *Pſal.* 91.

Socrat. hiſtor. lib. 1. cap. 7

Bright-

Brightman, vpon the third of the Reuelation, hath a harſh compariſon, and a worſe Concluſion. He makes the Church of *Laodicea* a type of the Church of *England*, but moſt iniuriouſly: For what? can he finde nothing that is good and worthy of cõmendation in this Church, as our Sauiour found none in the Church of *Laodicea*? This compariſon is bad, but his Concluſion is worſe: *Would to* GOD *thou wert totally Romiſh, or wouldeſt embrace a full reformation.* You ſee here, that there is a reaſon of *Salomons* Counſell; *Be not iuſt ouermuch.* Shall a Church, becauſe ſhe cãnot obtaine a perfect reformation, reiect her vnion with Chriſt? What more impious? And ſhall a Chriſtian, becauſe hee cannot attaine to an abſolute perfection, caſt off all care of Chriſtianity, and betake himſelfe to a deboſht kinde of life? What more abſurd?

Vtinam totus Romanus eſſes, vel plenã reformationé ſuſciperes. *Eccleſ. 7. 16.*

If *Brightman* had that full reformation he deſires, yet a Browniſt would take vp that *vtinam* againſt him, becauſe

cauſe *his would not bee a perfect conſtitution of a Church.* And were hee turned Browniſt, the Anabaptiſt would vſe his *vtinam* alſo, becauſe, *hee hath retained the marke of the Beaſt.* And, if hee ſhould imbrace Anabaptiſme, the Familiſt would come vpon him with that *vtinam*, becauſe *hee had not obtained the lonely being.* Thus erroneous ſingularity hardly finds any Center; and when men run into extremes, they precipitate themſelues into endleſſe vanities. The Apoſtles *ſapere ad ſobrietatem: to bee wiſe to ſobriety*, is a ſingular bleſſing. Wee know, there are diuers degrees of actiue righteouſnes, according to the meaſure of grace, ſeuerally imparted to the ſeruants of God. Some there are, who, for their eminency in grace, are like *Dauids* three Worthies; ſome like his thirty, who were valiant, yet attained not to the honour of the three; ſome of an inferiour ranke, yet good Souldiers too. And ſo are there ſcholers of diuers formes in the Schoole of Chriſt, and ſoul-

Tertullian ſaid truely. Et pariter lædunt gelidum feruenſquè lauacrum: ſic nimium ſapere ſtultum facit improba ſecta ad Senatoré.

Rom. 12. 3.

1. *Chron.* 11.

ſouldiers of diuers ranks in his camp, yet good Chriſtians too. As one Star differs from another in glory, ſo doe the ſeruants of God in grace. *Iob* ſhined like the day-ſtarre in the Eaſt. *He was a perfect and vpright man, and none like him in the earth*: yet may a leſſe meaſure of grace make a man capable of this title of a *iuſt perſon*. For, whoſoeuer is iuſtified by faith in Chriſt, and ſanctified in ſome meaſure, by the Spirit of God, may truely be called a iuſt man, albeit hee be not free from infirmities & frailties; becauſe his frailties and imperfections are couered with the mantle of Chriſts merits; and his ſincere, though weake indeuours, are accepted of Almighty God as perfect actions; according to that 2. *Cor.* 8. 12. *If there be in vs a willing minde, God accepteth not according to that we haue, but according to that we haue not.* And ſo, theſe ninety nine may bee called iuſt, *ſuis gradibus*, and need no repentance *comparatiuè*, by way of compariſon, as hauing not ſo much need as

Iob 1. 1, 8.

In their degrees.

as others, who haue ſinned more grieuouſly. For as it was in the legal pollutions, ſome had not ſo much need of clenſing as others: ſo is it in the ſpirituall, according to our Sauiours ſaying, *He that is waſhed, needeth not to waſh, ſauing his feet onely.* And ſuch iuſt perſons alſo may our Sauiour ſeeme to ſpeake of, in regard of the compariſon: For (to ſpeake exexactly) there is ſmall, yea, no ioy in heauen for ſuch as are righteous only in conceit. *Iohn* 13. 10.

But this may ſeeme ſtrang, if it be ſeriouſly conſidered; *Is there vnrighteouſneſſe with God? Shal not the Iudge of all the world doe right?* If God ſhal more reſpect a notorious ſinner, that is conuerted, then another, who hath not been ſo deepely drenched in ſin, how can wee cleare his Iuſtice? To this I might anſwere with *Chryſologus, To leaue the greateſt, and to loue the meaneſt, is in Gods power, and at his pleaſure.* Hee will euer bee a free diſpenſer of his fauours, *and will haue mercy, on whom he will haue mercy.* But *Rom.* 9. 14. *Gen.* 18. 25. Magna relinquere, amare minora, Dei poteſtatis eſt. Chryſolo. ſerm. 168. *Rom.* 9. 15.

a distinction will satisfie this doubt, without recourse to the Sanctuary of Gods secret and absolute will.

This ioy may be said to be respectiue, or accidental. Respectiue, in regard of circumstance thus: there is more ioy for such a notorious sinner, because that such a one being effectually called, cõmonly becomes the most serious penitent, and the soundest conuert. Such a one wil be more humble, more deuout, more diligent then other, in the seruice of God. Such do exceedingly *hunger & thirst after righteousnes*. By them the Kingdome of heauen suffers violence, and the violent take it by force, as Christ speakes. It is with such conuerts, as with yron, and other cold and solid metals, which, being thorowly heated, are hotter then other substances, & remaine so longer. The Scriptures yeeld vs two notable instãces in this kind. *Mary Magdalen* was a notorious sinner, *etiam omni delicto conuoluta*, as *Chrysost.* saith; and being conuerted, who like her in her repentance, that not

Mat. 5.

Mat. 11. 12.

Chrysost. de Pœnitent. hom. 5.

not only bedewed her cheekes with her teares, but ſhed them ſo aboundantly, that ſhe waſhed our Sauiours feet with them? Who more conſtant in following Chriſt? for ſhee neuer left him, till hee left the world, and was tranſlated to heauen: And her *encomium*, giuen her by our Sauiour is this, *Many ſinnes were forgiuen her, therfore ſhe loued much.* And S. *Paul*, who had beene a famous perſecutor, when hee was called in the way to *Damaſcus*, did he not hold a proportionable correſpondence in his conuerſion & conuerſation? None more diſpleaſed with himſelfe for his ſins, then he; none more humble, more deuout, more diligent in the ſeruice of God then he. As before he was a chiefe ſinner; ſo hee now became a chiefe Labourer in the Lords Vineyard. So that in this reſpect, the holy Angels, and the bleſſed Trinity may reioyce for the conuerſion of ſuch a notorious ſinner, more then for ninety and nine, who hauing not ſinned ſo hainouſly, haue not repented ſo

Luke 7. 38.

Luk. 7. 47.

1. *Tim.* 1. 15.
1. *Cor.* 15. 10.

seriously, nor reformed themselues so effectually.

Againe, this ioy may be called accidentall; not that there is any thing accidentall in God: but as *Cyprian*, his tract *de duplici martyrio*, (speaking of this subiect) saith, *Scriptura secundū humanos affectus loquitur*. The Scriptures speake to vs after the fashion and affections of men. Now with men, such is the accidentall & aduentitious ioy, as here is mētioned, & this with other the like actions & affections, are, for our capacity, ascribed to Almighty God. Though a man haue many Children, and loue them all well; yet if one haue beene dangerously sicke, and bee recouered, or been taken captiue, and is deliuered, he reioyces more, for the present, in that one, then in all the rest. And so doth our heauenly Father reioyce, when one of his children is deliuered from the sickenesse of sin, and the captiuity of Satan, as appeares by the parable of the fathers feasting, at the returne of his prodigall Son; of whō

Ter-

Tertul. ſaith, *Chariorem ſenſerat quem amiſerat: He eſteemed this regained ſon which was loſt, moſt deare vnto him. The more dangerous the fight, the more ioyfull the triumph.* Loſſe and want, gaine more deſire and delight, then fruition can. The loſt ſheepe is diligently looked after, when the reſtare ſcarce looked on. How acceptable is a calme after a ſtorme? how comfortable the bright Sunne-ſhine, after a darke & gloomy day? how delectable the pleaſant ſpring, after the ſad winter? *Tranſiſſe à morte ad vitam, vitæ gratiam duplicat: To be reſtored from death to life, makes life much more acceptable.* And what is the reſtoring of a ſinner to the ſtate of grace, by repentance, but *life from the dead*, as the Apoſtle ſpeakes? And this was the ground of the fathers Ioy, in the laſt verſe of this Chapter; *This thy brother was dead, and is aliue againe.* Thus there is a ioy, for a man remaining in the ſtate of grace, like the ſtill continued current of a riuer, and there is a ioy for a ſinner reſtored to the ſtate

Tertul. de pœnitent. cap. 8.

Quantò maius periculum in bello, tanto maius gaudiũ in triumpho. Aug. confeſ. 8.

Nazian. de. Cypr. Orat.

Bern. in Cant. ſerm. 68.

Rom. 11. 15.

of grace by repentance, which is like the interrupted ſtreame of the ſame riuer, which, hauing got paſſage, runs ſtrongly & violently. But in a word, to ſpeake punctually, theſe ſpeeches import thus much, *that repentance is Deo gratiſsimum,* (as *Cyprian* ſaith) *that which is moſt acceptable to Almighty God.*

Cypr. quo ſupra.

Hitherto I haue opened my text; Now I will drawe to an end with ſome words of Application.

And is there ſuch ioy in heauen for the repentance of a ſinner! why then ſhould any penitent ſinner deſpaire? Shall a man continue mourning, whē heauen reioyces for him? ſhall he be deiected on earth, whilſt the Angels do carroll it in heauen? This is dangerous to man, and odious to God. It is dangerous to man: *Non tam graue pugnantem vulnerari, &c.* ſaith *Chryſoſt. It is not ſo dangerous to be wounded as deſperately to refuſe to be cured.* It is hateful to God, as that which cals into queſtiō his glorious attributes of *Power, Truth* & *Mercy.* His *Mercy,*

Chryſoſt. ad pop. Antio. hom. 80.

which

which *is ouer all his works*; His *Truth*, who hath proteſted ſolemnely, *As I liue, I delight not in the death of a ſinner*; His *Power, who is able to do exceeding abundãtly, aboue al that we can aske or thinke.* The cauſe of deſpaire is ſin, eſpecially ſome notorious ſin, which wounds the ſoule more dangerouſly: but oppoſe to this the infinite mercy of Almighty God. *Say not to me* (ſaith *Chryſoſt.*) *My ſin is great, and how can I be ſaued? Quod tu non potes, tuus poteſt Dominus: That which thou canſt not doe, thy merciſull God can. Gods mercies are exceeding great, and muſt not be meaſured with our ſhallow ſcantling.* Yea, they are infinite: So that if thou bee truely penitent, thy ſins, in compariſon of Gods mercy, are but *ſcintilla ad Mare*: a ſparke, in compariſon of the Sea. And can a ſparke of fire liue in the vaſt Ocean? Againe, conſider theſe liuely preſidents of Gods gracious pardon, granted to penitent ſinners. Is thy ſinne great? ſo was *Peters*. Are they many? ſo were *Mary Magdalens*. Are they foule?

Pſal. 145.

Ezech. 33.

Epheſ. 3.

Chryſoſt. ad pop. hom. 80.

2. *Sam.* 24. 14. Menſuram non habent. Chryſoſt. de pœnit. hom. 3.

Mat. 26. 70, 74. *Luke* 7. 47.

foule? ſo were the womans taken in adultery. Are they cruell? ſo were *Pauls*. Are they bloudy: ſo were *Dauids*. Yet behold, all theſe vpon their ſerious repentance obtained mercy. And it is very obſeruable, that our Sauiour, after his reſurrection, *In conſolationem pœnitentium*, for the cõfort of true penitents, appeared firſt to *Mary Magdalen*, & to *Peter*, who had beene grieuous ſinners. Your hands are ful of blood, ſaith the Lord to the *Iewes*, *When you ſpread them out, I will hide my face*: yet vpon condition of repentance, hee cals them to a parle of peace. *Ceaſe to doe euill, learn to do well; Then come, let vs reaſon together*, ſaith the Lord; *Though your ſins be as ſcarlet, they ſhall bee as white as ſnow, though they be red like crimſon, they ſhal be as wooll. Nulla eſt macula*, (ſaith *Anſelm*) *Sin can neuer take ſo deep a die, but by true and vnfained repentance it may be waſhed away.*

Iohn 8. 3.

Act. 22. 4. Pſal. 51. 14.

Ianſen. Concord. cap. 146.

Iſaiah 1. 15.

Verſe 17, 18.

Anſelme in 1. Cor. 12.

When S. *Auguſtine* had deliuered a point of doctrine like this, ſome obiected that he opened a gap to ſin; but he

Auguſt. hom. 27. ex. 50.

he truly anſwered, that it was *Portus pœnitentiæ*, a hauen to which a penitent ſinner ſhould repaire, and was therefore rather a doore & motiue to repentance. And reaſon, becauſe this ioy of the Angels in heauen, & comfort of men vpon earth, depends vpõ this repentance. And as *Chryſoſt.* ſaid in the like caſe, *If any hereupon will take boldneſſe to ſin, it is his owne folly, not my fault. Shal we continue in ſin, that grace may abound? God forbid.* This indeed were a wicked, a wretched reſolution. *Fulgentius* ſaith truly, *As to repent without hope is meere deſperation, ſo to hope without repentance, is vaine preſumption.* That is a worthy caueat that *Chryſoſt.* giues to this purpoſe; *Peruert not the order, leſt thou loſe the benefit.* A man muſt keep a right method, that will haue true comfort; Thou muſt not ſinne, that thou maiſt repent, but thou muſt repent if thou haue ſinned. *The wound is not ordained for the Plaiſter, but the plaiſter for the wound.* And ſo, ſinne was not ordained for repentance, but re-

Non meis verbis ſed amentiæ ſuæ culpa tribuenda eſt. *Rom.* 6. 1.

Fulgent. de pœnitent.

Ordinem non peruertas, ne vtilitatem perdas. Chryſoſt. de pœn. ho. 3.

Medicamentũ propter vulnus &c. Ambroſ. de pœnit. 2. 10.

repentance for ſin. And what is the end of this our Sauiours ſpeech, and all that I haue ſaid, but that you & I, and euery one of vs, be thereby ſtirred vp to repentance?

The ancient fathers haue giuen many *Elogiums* to this duty, to ſtirre vs vp to the diligent practice of it. *Peccata abſoluit, &c. It procures both remiſsion & reward*, ſaith *Caſsiodore. It ſubdues the diuell, and opens to vs the doore of heauen*, ſaith *Chryſoſt.* Neither is this a ſlender motiue, that it yeelds ioy to heauen: *Tu ergo lætare Angelos*, ſaith S. *Ambroſe*: & ſo ſay I, Let vs all endeuour, that heauen may reioyce for vs, which muſt bee effected by our repentance. A man that is wounded, may eaſily bee perſwaded to ſeek for cure. *Now ſin wounds, repentance cures.* Should we not ſeeke for it? A man in a dangerous ſhipwracke, will gladly lay hold vpon a planke, to ſaue himſelfe, from drowning. *Eſt naufragis tabula*, ſaith *Tertullian*, repentance is a planke to ſaue our ſoules frō drowning in the gulfe of

Caſſiodor. in Pſal. 31. Diabolum ſuperat cœlum aperit. Chryſ. de pœnitent. hom. 3.

Peccatum vulnus pœnitentia medicina. Chryſoſt. de pœnit. hom. 3.

Tertul. de pœnit. cap. 4.

of eternal perditiō. ſhould we not lay hold on it? A ſubiect that hath offended his Soueraigne, will bee glad of meanes of pacificatiō; behold, repentance is the means to make our peace wᵗʰ God; ſhold we not be glad of it?

Pænitentia pacem operatur. Bern.

Oh the miſerable condition of them, who remaine impenitent! whilſt they cannot mourne for their ſins, they make heauen mourne for them; they depriue themſelues of vnſpeakeable comfort, lye vnder the wrath of God, and are lyable to eternall condemnation, according to that in the 2. *Rom.* 5. *Thou, after thy hardnes, and heart that cannot repent, treaſureſt vp to thy ſelfe wrath againſt the day of wrath. Hoc nobis Deus inſeuit*: God hath planted this principle in euery mans heart, that ſin muſt be puniſhed, either in this life, or in the life to come: either in this life by vnfained repentance, or in the life to come, by eternall torments. Now if any, notwithſtanding all this, wil yet remaine impenitent, and hope for mercy; let him heare what *Chryſoſt.* ſaith,

Chryſoſt.

Chryſoſt. in 1. Corinth. hom. 23.

ſaith, *Quomodo Deum rogas vt tibi parcat, cùm tu tibi minimè parcas? How canſt thou deſire God to haue compaſſion vpon thee, when thou haſt no compaſſion vpon thy ſelfe?* *Aulus Gellius* writes,

Aul. Gel. lib. 10 cap. 27.

that the *Romanes* ſent the *Carthaginians haſtam, & caduceum*: a ſpeare and a white wand, the enſignes of war & peace, and offered them their choiſe. So deales the Lord with vs; vpon our repentance hee offers vs conditions of Peace; but if we ſtand out, hee proclaimes open war againſt vs, by

Iſai. 48.22.

his holy Harold the Prophet *Iſaiah*, ſaying, *There is no peace to the wicked, ſaith the Lord.*

Repentance, I know, is yrkeſome to fleſh & bloud, but the iſſue therof

2. *Cor.* 7. 10.

is comfortable; for it is to ſaluation. And how much better is it to mourn and ſorrow heere, where comfort is to be had, then in hell, where there is no hope, no helpe? Better it is to weepe here for our ſinnes, where

Pſal. 126. 5.

our ſeed of teares may procure vs a ioyfull harueſt, then to reſerue them for that place, where is nothing but

weep-

weeping & gnaſhing of teeth. What are a few ſighes or teares, to thoſe eternall torments of hell? What is the abandoning of a few vaine and tranſitory pleaſures, to the riuers of celeſtiall & permanent ioyes? I may ſay in *Nazian.* words, *Hæc negotiatio eſt omnium præſtantiſſima: No traffick in the world like this, to change a little ſorrow, for a great deale of ioy*; yea, for infinite and endleſſe ioyes. Nazianz. Orat. de Cypr.

It was a moderate ſpeech of that deuout father to *Eugenius. Non dico ſemper &c. I do not exhort thee to reſtore thy ſelfe to thy ſelf alwayes, I do not deſire thee to do it often, but onely ſometime.* And that which hee ſpeakes of *Eugenius* his retyring himſelfe to *conſideration*, I may apply to the ſequeſtring of our ſelues to the actions of *humiliation*; as faſting, prayer, repentance. I do not exhort you to do it alwaies; nay, I do not *now* preſſe you to doe it often. Yet in all reaſon, ſome times are to bee ſet apart to theſe duties; for ſhall we haue times of feaſting, and not of faſting? of mirth, & not of mourning? of ſinning, and not of repenting? And if there be any, behold, the Bern. de conſider. ad Eugen.

the preſent time doth eſpecially inuite vs hereunto. For the Church hath anciently ſequeſtred this time of *Lent*, for theſe holy duties, in eſpeciall manner; In regard of our Sauiours Paſſion, in reſpect of his Reſurrection, and for the celebration of the bleſſed Sacrament. In regard of his Paſſion, and that fitly: for by our humiliation we do, in ſome ſort, partake with Chriſt in his Paſſion; according to that in the 8. *Rom.* 17. *If we ſuffer with him, wee ſhall alſo bee glorified with him.* For albeit we are not called to follow him to mount *Caluary*, that our hands & feet may bee pierced with the nayles, our ſides with the ſpeare, and our heads with the Crowne of thorns; yet, whoſoeuer will haue comfort by Chriſt, muſt haue his heart pierced with remorſe for his ſinnes, that he may bee partaker of that benediction, *Bleſſed are thoſe that mourne, for they ſhall bee comforted.*

Which are at this time celebrated,

Mat. 5.

Againe, in reſpect of his reſurrection; *Eaſter*, as *Leo* ſaith, is the greateſt of all Chriſtian ſolemnities. The Natiuitie of Chriſt is indeed a high Feſtiuall, but his

his Reſurrection ſurpaſſeth it. For, when Chriſt came into the world, hee went downe like *Dauid* into the valley to encounter *Goliah*, in the opinion of men, like *Dauid*, a weake champion for ſuch a combate; but when hee aroſe from the graue, he came vp, like *Dauid* out of the valley, a glorious Conqueror. 1. *Sam.* 17.

Now *Lent* is, *ad Paſchale feſtum præparatio*, a preparatiō to the great ſolemnity of *Eaſter*, that wee may keepe that feaſt with the vnleauened bread of ſincerity and truth, and bee worthy partakers of the bleſſed Sacrament. S. *Chryſoſtome* more then once, cals it *ſanctam Quadrageſimam*, the holy time of Lent; not becauſe the time is in it ſelfe more holy then others; but becauſe that this time ſhould be dedicated, and wee, at this time, deuoted to holineſſe in eſpeciall manner. Yea, *Leo* doubted not to ſay, *Parùm religioſus, &c.* If a man be not religious at this time, there is little hope that he will be at any time. Leo de Quadrageſ. ſerm. 3. 1. *Cor.* 5. Leo de Quadrageſ. ſerm. 1.

To conclude therefore; Seeing wee haue the time inuiting vs, and our Sauiours

ours cõfortable ſpeech exciting vs; *Let vs ſearch & try our wayes, and turne vnto the Lord*; Let vs meet him with broken and contrite hearts; let vs ſeeke mercy from him, with prayers & teares of true repentance, that heauen may reioyce for vs. In a word, if there be any one, which hath heard mee this day, whoſe heart hath ſmittẽ him for his ſins, & his ſoule is touched with remorſe, with a purpoſe of reformation (as I hope there are many) then may I ſay in our Sauiours words, *This day is ſaluation come to this houſe.* You haue made heauen glad; The holy Angels, and the bleſſed Trinity do this day reioyce for you, & you ſhall one day reioyce in heauen, in the preſence of thoſe holy Angels, and that bleſſed Trinity, and that ioy ſhall neuer be taken from you: which the Lord for his mercies ſake, and for the merits of our bleſſed Sauiour, grant vs; To whom with the Father and the holy Ghoſt, be all honor and glory, Maieſty and dominion, now and for euer, *Amen.*

Lam. 3.40.

Luke 19.

FINIS.

THE SINNERS ACQVITTANCE.

A Checke to Curiositie.

The safest Seruice.

Deliuered in three Sermons at the Court.

BY

IOHN DENISON Doctor of Diuinity, and one of his Maiesties Chaplaines then in Attendance.

LONDON,
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THE SINNERS ACQVITTANCE.

A Sermon preached before the King at GREENEWICH, *May.* 4. 1623.

ISAI. 53. 4.

Surely he hath borne our infirmities, and carried our ſorrowes.

WE reade in the firſt of *Samuel*, and the ninth, that the Prophets, in ancient time, were called *Seers*, becauſe that from that watch-tower of diuine ſpeculation they ſaw that which 1 Sam. 9. 9.

Hierom. ad Paulin.

others ſaw not; or, as Saint *Hierom* ſaith, *Eum quem cæteri non videbant, Him whom others ſaw not.*

Amongſt the Prophets ſome were more eminent and excellent then others, and amongſt them all, none comparable to the Prophet *Iſaiah*,

1 Sam. 9. 2. who was amongſt the Prophets, like *Saul* amongſt the Iſraelites, higher then the reſt by the ſhoulders vpward.

Iohn 8. 56. It is ſaid of *Abraham*, that he ſaw our Sauiours dayes, and ſo did *Iſaiah*, who, albeit he liued aboue ſixe hundred yeares before Chriſt was borne, doth ſet forth his birth, life, and death ſo liuely, as though hee had ſeene all things acted, and accompliſhed before his eyes. Inſomuch, that S. *Hierom* ſaith, *Non tam Propheta dicendus ſit, quam Euangeliſta, He may rather be called an Euangeliſt, then a Prophet*, and may ſeeme rather to haue written a Hiſtory, then a Propheſie, whereof, this

Hieron. quo ſupra.

which

which I haue read may be called an Abſtract, & it is indeed an Epitome of the Goſpell.

It may be fitly diuided into a Preface, and a propheticall Hiſtory. Generall diuiſion.

The Preface is briefe, in this one word, *Surely.*

The Hiſtory is not long, it containes but fiue words in the Hebrew, and not many you ſee in the Engliſh; *Hee hath borne our infirmities, and carried our ſorrowes.*

The Preface is briefe, but materiall, it giues aſſurance of the truth of the Hiſtory, which one fitly compares to the eyes of a man: For, as the eyes of a man put out, leaue the body a meere truncke: ſo, the truth remooued from an Hiſtory, leaues it a vaine diſcourſe. *Polybius.*

The Hiſtory is not long, but full; it containes matter admirable, lamentable, comfortable. Admirable, in reſpect of him who is the glory of the Hiſtory, euen *the Lord*

of glory. Lamentable, in regard of what he ſuſtained, that is, infirmities, ſorrowes. Comfortable, in reſpect of them for whom hee bare them; they were our infirmities, our ſorrowes.

Chryſ. in Gen. hom. 8.

I may ſay of this Scripture in S. *Chryſoſtomes* words; *Etſi verba ſint pauca, magnus tamen theſaurus in illis eſt reconditus*; Though the words be few, yet they containe a great deale of rich treaſure. This ſentence is like *Iacobs* Ladder, wee cannot ſpare one round of it. It is a golden ſentence, and the leaſt parcell thereof is more worth then all the gold of *Ophir*. Wee will therefore diligently ſearch the minde.

The Preface.

AND firſt to beginne with the Preface. The word אבן *Surely*, may be either *Vox diſtinguentis*, or

or *aſſeuerantis*, either a word of diſtinction, or aſſeueration. A word of diſtinction, and ſo the vulgar Tranſlater may ſeeme to haue taken it; for he renders it, *verè tulit, Hee hath truely borne our infirmities*. The Prieſts, in the time of the Law were ſaid *to beare the ſinnes of the people*, *Leuit.* 10. 17. But they bare them typically, he truely; hee bare them, not in figure, but in fact, not in type, but in truth. Againe, hee bare them not *imaginariè*, imaginarily, and in outward appearance onely, as the abſurd *Manichees* and *Marcion* held; but as he was a man, φύσει καὶ ἀληθείᾳ, in nature and truth (as *Damaſcen* ſaith) ſo did he beare our infirmities, and carry our ſorrowes *verè, ſicut verus homo*, truely, as being truely a man, as *Aquinas* interprets the word. It was not with our Sauiour, as with the three Children in the third of *Daniel*, who came forth of the fiery furnace, *not hauing their*

Tertul. aduerſ. Marc. 4. 8. *Auguſt. de hæreſ. ad quod-vul. hær.* 46.

Aquin. in loc.

Dan. 3. 17.

haire ſindged, nor their garmẽts changed: But rather, as *Coriolanus multas oſtenderet cicatrices*, could ſhew many Cicatrices of the wounds receaued in the warres. So our bleſſed Sauiour could giue the like demonſtratiue ſatisfaction, to the moſt incredulous *Thomas*. Let them therefore, who talke of an imaginarie Paſſion, expect an imaginarie Saluation; We know that our Sauiour bare our infirmities truly.

Plutarch. in vita Coriol.

Ioh. 21. 27.

Againe, the word may be *vox aſſeuerantis*, a vehement aſſeueration. And that, both to ſtop the mouth of a ſtubborne Iew, and to ſtrengthen the Faith of an humble Chriſtian. So is the word vſed, *Gen.* 28. where *Iacob* beholding in a viſion the Ladder, whoſe foot ſtood vpon Earth, and the top reached to Heauen, the Angels aſcending, and deſcending, ſaid comfortably, and confidently, *Surely God is in this place.* And ſo, the Prophet *Iſaiah*, beholding by the

Gen. 28. 16.

the eye of Prophecie Christ Iesus in his deiected estate; said no lesse comfortably and confidently, *Surely he hath borne our infirmities, and carried our sorrowes.* Yea he so speakes of it, as though Christ had done it, when the Prophet spake it; which was so indeed by way of mysterie: For *Christ is the Lambe of God, slaine from the beginning of the world.* Reu. 13.8. But it is rather spoken in a propheticall manner, in regard of future certaintie.

As the Lord was *Oculus prophetarum*, the eye of the Prophets; so were the Prophets *Os Domini*, the mouth of the Lord: Luk. 1.70. So that whatsoeuer they saw, or said, in their Propheticall Office, must needes be accomplished. We must therefore take heed of *Eues* incredulitie, Gen. 2.17. which cleaues close to her posteritie. When the Lord had said to *Adam*, by way of asseueration (as the Hebrew phrase imports *Morien-*

Gen. 3. 3.

do morieris, thou ſhalt ſurely dye, *Eue* comes in with her addubitation *Ne forte moriamur*, leſt we dye. The Lord will not ſuffer any word of his Prophets to fall to the ground, and the truth of this Propheſie experience hath manifeſted, and the bleſſed Euangeliſts, the Lords holy Hiſtorians, haue recorded for the comfort of the Church to the end of the world.

The Hiſtorie.

SO much for the Preface; Now to the Hiſtorie; wherein may it pleaſe you to obſerue

1 The Perſon eſpecially mentioned in the ſame, in the word *He*, that is, Chriſt.

2 His Action; *He hath borne, he hath carried.*

3 The burdens he hath borne and carried, they were *infirmities, ſorrowes.*

4 For

4 For whom he bare them: they were *our* infirmities, *our* ſorrowes.

I may ſay of this Text, as the woman of Samaria ſpake of *Iacobs* well, The well is deepe, and it hath diuers ſprings, which muſt be opened, that we may from thence draw the water of Conſolation. Ioh. 4. 11.

The pronowne הוּא, *He*, is often ſilenced and included in the verbe, but is here expreſſed, as being verie emphaticall. He, either by way of *Admiration*, or *Exception*. By way of Admiration; And it is admirable indeed, if either you conſider the dignitie of his Perſon, or the indignities of his Paſſion. He that was the Sonne of God, yea *the Sonne of his Loue*, *Coloſ.* 1. He that was *the Lord of Glorie*, 1 *Corinth.* 2. He to whom the glorious Angels doe homage, *Hebrew.* 1. *Hee bare our infirmities, and caried our ſorrowes.* Well might it haue agreed to his excellent Nature to haue conferred benefits, The Perſon eſpecially mentioned. Coloſ. 2. 13. 1. Cor. 2. 8. Hebr. 1. 6.

nifits, but to ſuffer torments, it was ſtrange, admirable. His Perſon, and Paſſion, in diſcourſe of humane reaſon, are verie incompetible.

Againe, *He* by way of exception, that is, He and none but He. *He*, who διὰ ἑαυτοῦ *by himſelfe, hath purged our ſinnes. He, Qui ſordes omnium ſolus poſſet abluere*, who himſelfe alone was able to waſh away all our ſinnes, ſaith S. *Auſtin*. *He* alone entred the liſts, and vndertooke the combate againſt Satan, as *Dauid* did againſt *Goliah*, when all the Iſraelites were meere ſpectators, and to him belongs the glory of the victory. When *Auguſtus Cæſar* deſired *two* Conſuls to bee ioyned with him in Office, the Senate denied it, as holding it a ſufficient diminution of his dignitie, that one ſhould be ioyned in the Conſulſhip with him, that was ſo worthy. And ſurely it muſt needs derogate from our Sauiours dignitie, that

Heb. 1. 3.

Aug. de temp. Hom. 108.

Sueton. in vita Aug. Cæſar.

that any one ſhould be his copartner in the worke of our redemption. *He trode the wine preſſe alone*; and *there is no other name giuen vnder heauen, by which we muſt be ſaued.* And ſo I come from the perſon to his actions.

Iſa. 63 3.

Act 4.12.

His Actions.

THe word נשא, he hath borne, is a word of a large extent: Yet hath it two ſpeciall ſignifications, which fitly agree with theſe actions of our Sauiour.

1. It ſignifies in *humeros tollere*, to take vp a burden vpon ones ſhoulders; and ſo is it vſed in the 12. of *Ezechiel*; Now what this burden is, the Prophet *Dauid* ſhewes, when he complaines, in the 38. *Pſalme, My ſinnes are gone ouer my head, and are as a heauy burden, too heauy for me to beare.* And ſothe ſeptuagint tranſlate it, τας αμαρτιας ἡμῶν φέρει, *He carried our ſinnes.* This burden

Pſal. 38 4.

burden of our ſinnes did our Sauiour beare vpon the croſſe, *Vt vas noſter* by way of imputation *as our ſuretie*, and the burden of puniſhment, due to our ſinnes, *formaliter* in his perſon actually. According to that in the firſt Epiſtle of *Peter*, the ſecond chapter, *Who, his owne ſelfe, bare our ſinnes, in his owne body, on the tree.* Therefore *Chryſoſtom* hath obſerued, that the Prophet ſaith not, *Curauit*, but *portauit*, Not, he cured, but caried, Yea tooke them to himſelfe: As if a Phiſition, forth of his cure, and for the cure of his patient, ſhould take the diſeaſe vpon himſelfe. So, *tulit in ſe, vt a nobis tolleret*, he tooke them vpon himſelfe, that he might take them from vs.

Thom. Aquin.

1. Pet. 2. 24.

Chryſ. in loc.

Againe, the word ſignifies *auferre to take away*; And ſo it is vſed in the 32. *Pſalme*. For whereas our tranſlations haue it, *Thou forgaueſt the puniſhment of my ſinne*, it is in the Hebrew

Pſal. 32. 5.

Hebrew נשאת *thou tookeſt away the puniſhment of my ſinne.* And ſo the word agrees very fitly to our bleſſed Sauiour: for his *pertulit*, was an *abſtulit*, as *Tertullian* interprets it, in his fourth booke againſt *Marcion.* Chriſt, when hee bare our ſinnes, tooke them away, According to that in the ſecond to the Coloſſians, *He tooke away the hand writing that was againſt vs, and nailed it on his croſſe.* The bond of obedience, which *Adam* had forfeited as S. *Ambroſe* ſaith, Chriſt diſcharged by his actiue and paſſiue obedience, and ſo cancelled it on the Croſſe. Therefore *Iohn Baptiſt*, pointing at our Sauiour, might very well ſay, *Behold the Lambe of God, that taketh away the ſinnes of the world.*

Tertull adv. Marc. 4. 10.

Coloſſ. 2. 14.

Ambroſ. de Sacrament. lib. 5. cap. 4.

Ioh. 1. 19.

The word סבל, *he hath carried*, Albeit in the Engliſh it differs not from the other, נשא *hee hath borne*, yet doth it in the Hebrew: For

For the one signifies *Onus ipſum tollere*; the other, *Onus impoſitum geſtare*; as a learned linguiſt diſtinguiſheth them; that is, *to take vp a burden, & to beare a burden impoſed*, and ſo both words may be well applyed to our Sauiour Chriſt. For, *tulit*, he tooke vpon him the burden voluntarily; *Crucem ſuſtinuit voluntate, non neceſſitate*, His death on the Croſſe was voluntary, not of neceſſitie: according to his words in the tenth of *Iohn*; *No man taketh my life from me, but I lay it downe for my ſheepe*. And *portauit*, he carried the burden impoſed, as it is in the ſixt verſe of this chapter: *The Lord hath laid vpon him the iniquitie of vs all*. Thus, as Saint *Paul* ſaith, *God gaue Chriſt for vs, Rom.* 8. And, *Chriſt* alſo *gaue himſelfe for vs, Gal.* 2. So may it be ſaid, that God laid the burthen vpon Chriſt, and that Chriſt alſo tooke vp the burden. For here mercy and truth

Pagim.

Hieron. in Eſai. 53.

Ioh 10.18.

Rom.8.32.

Gal.2.20.

truth met together: God exacting our debt as a ſtrict creditor, and Chriſt diſcharging it as a cheerefull Redeemer. And ſo ſaith S. *Bernard*, *Chriſtus inuita paſſivam habuit actionem, in morte paſſionem activam ſuſtinuit.* As Chriſt had a paſſiue action in his life; ſo had he an actiue paſſion in his death, it was voluntary. Pſal. 85. 10. Bern. pænoſ. Hebd. ſer. 4.

His Burdens.

NOw to the burdens he beare, and carried, they were infirmities and ſorrowes.

The Hebrew word חלה, infirmities, ſignifies any corporall paine or anguiſh, proceeding from ſome part that is ſmitten or hurt. As in the tenth verſe it is ſaid, *The Lord would breake, or bruiſe him, to make him ſubiect to infirmities:* and in the ſixt of *Michea*, *I will make thee ſicke with ſmiting.* Mich. 6. 13.

Thus

Thus our Sauiours body was ſubiect *Læſioni, & ſenſui læſionis*, both to outward violence, and to the ſenſe of it. Though not *reſpectu primæ cauſæ*, yet *propinquæ*, as the Schooleman ſaith; Not in reſpect of ſin inherent, but in reſpect of the principles of nature. For he voluntarily tooke ſuch a body as was ſubiect to hurt, and conſequently to paine.

Aquin. par. 3. quæ. 15. art. 5.

The word אב imports ſome ſenſible ſorrow, or anguiſh of the ſoule. *As his body was ſubiect to corporall afflictions, ſo was his ſoule to ſorrowfull affections.* And ſo S. *Hierome* diſtinguiſheth theſe words, *Corpus habuit flagellatum, animum verè doluiſſe*, &c. As his body was ſcourged, ſo his ſoule was grieued; and this griefe was exceeding great. Euen *a ſword of ſorrow did pierce through his ſoule*, as *Simeon* ſpake of the bleſſed virgin in the ſecond of Saint *Luke*. Therfore he is called,

Tulit corporis ſenſus, & animi affectus. Leo de paſſione ſerm. 7. Hier. in Loc.

Vir

Vir dolorum, A man of ſorrowes: which Hebrew phraſe, imports extreame ſorrow, like that, *vir ſanguinum*, a bloody man: and ſurely his ſorrow was exceeding great, as his mournefull ſpeech doth manifeſt, *My ſoule is very ſorrowfull, euen to the death.* Therefore the ancient fathers haue applyed to him Ieruſalems mournefull complaint, in the firſt of the Lamentations of *Ieremy*. *Was there euer ſorrow like my ſorrow?* Ieruſalems ſorrow might be ſuch, in her apprehenſion, as could not be matched; but our Sauiours was ſuch, in the truth of compariſon, as could not be paralleld. The Euangeliſts doe expreſſe this anguiſh of our Sauiours ſoule, by diuers preſſing words; as λυπεῖσθαι to be ſorrowfull, ἀδημονεῖν to be grieuouſly troubled: ἐκθαμβεῖσθαι to be ſore amazed. His ſorrow was an immediate ſtroke vpon the ſoule, according to the etymon of the word. It is ſaid

Verſe 3. of this chapter.

2. Sam. 16. 8.

Mark. 14. 34.

Lam. 1. 12.

Math. 26. 38.

ἔκπληξις εἰς τὴν ψυχήν.

in the tenth verſe, that God ſtrooke him, and ſo did the Iewes, they ſtrooke his body in malice towards him, God ſtrooke his ſoule in mercy towards vs. *Iob* complaines in his ſixt chapter. *The terrors of the Lord doe ſet themſelues in aray againſt me.* And ſo doth our Sauiour in the fourteenth of *Marke*, περίλυπός ἐστιν ἡ ψυχή μου, *My ſoule is inuironed with ſorrow on euery ſide.*

Iob 6. 4.

Mar. 14. 34.

Such was the ſorrow of our Sauiour, it was an immediate paſſion of the ſoule. As his ſoule did ſuffer, by way of ſympathy, when his body was tormented; ſo did his body, when his ſoule was wounded. For when he ſweat droppes of blood, no hand of externall violence came neere him, it was the anguiſh of ſoule, that caſt him into that bloody ſweat. And this was neceſſary: For as S. *Auguſtin* ſaith; *Totus homo perijt, & totus ſaluatore indiguit*; As *Adam* ſinned both in body and ſoule,

ſoule, ſo he needed a Sauiour both of body and ſoule: which that Chriſt might be, it was neceſſary that he ſhould ſuffer both in bodie and ſoule. And as the ſoule of *Adam* ſinned by immediate action, ſo the ſoule of Chriſt ſuffered by an immediate paſſion. Yea as the ſoule was the firſt agent in the tranſgreſſion; ſo is it here the firſt patient in the affliction. For the firſt act of this Tragedie was in the garden of *Gethſemane*, and there did that anguiſh ſeaze vpon his ſoule, before the ſpeare or nailes, or thornes did touch him.

And whence proceeded this ſorrow and anguiſh, but from the immediate hand of God that ſtrooke him? Otherwiſe it were ſtrange, that our Sauiour ſhould be brought into this extreamitie. Is it credible, as S. *Auſtin* ſaith, *Vt Paulus ſervus exultet, Chriſtus Imperator triſtis ſit*, that *Paul* the ſeruant ſhould triumph,

Auguſt. in Pſal. 93.

triumph, & Christ the Lord should bee troubled in sustaining of torments, were it not, that both the hand of God and man was vpon him? Now, how farre this stroke of God, and sorrow of our Sauiour proceeded, it is beyond the apprehension of men, yea, the contemplation of Angels. It grieues my soule to see how some doe extenuate, others doe aggrauate it. It shall be our modesty not to attempt the gaging of it, our happinesse, that we neuer feele it.

For whom Christ bare these burdens.

VVE are in the next place to consider, for whom our Sauiour bare these infirmities, and sorrowes, and the affix בו *ours* doth appropriate them; they were our infirmities, our sorrowes; they were ours by way of appropriation, though his by way of imputation.

on. *Peccat Æmylius, Rutilius plectitur,* Wee ſinned, and hee was puniſhed; *We as ſheepe went aſtray, hee as a ſheepe was brought to the ſlaughter.* Esay 53. 6,7.

Doles, domine, non tua, ſed mea vulnera, O bleſſed Lord, ſaith S. *Ambroſe,* they were not thy wounds, but mine, that cauſed thy anguiſh. *Ambr. de fide lib. 2. cap 3.*

He knew no ſin, ſaith the Apoſtle, *neither was there guile found in his mouth,* ſaith the Prophet. 2 Cor. 5. 23. Esay 53. 9.

Eum nullum maculauit delictū, He was free from the leaſt blot of ſinne, figured in the Lambe without ſpot, *Exod. 12. 5.* And therfore he might boldly make that challenge to the faces of his greateſt aduerſaries, *Which of you can rebuke mee of ſinne?* Such was the innocency of our Sauiour, as *Iræneus* ſaith, that he had the teſtimonies of all men, of all ſorts. *Maxim. Taur. Quadra. ſer. 1.* Iohn 8. 46. *Ab omnibus accepit teſtimonium, Iren. l. b. 4. c. 14.*

The Heauens were darkned, as being abaſhed to behold the Lord of glory ſo abaſed. The earth trembled, as being afraid to beare thoſe Luke 23. 46. Mat. 27. 51.

miſcreants, by whom innocency ſhould indure ſuch iniury. God from heauen proclaimed more then once, *This is my welbeloued Sonne, in whom I am well pleaſed.* Infinite are the paſſages where men of all ſorts doe publiſh and applaud his innocency. The Angell *Gabriel* ſpake thus of him to the bleſſed Virgin, *That holy thing that ſhall be borne of thee, ſhall be called the Sonne of God.* The Deuils thus confeſſed him, *I know thee who thou art, euen the holy one of God.* His friends, as *Iſaiah* the Prophet, and S. *Iohn* the Euangeliſt doe ſtile him, the *iuſt*, the *righteous*. His foes indeuoured by all the engines, that wit or malice deuiſe, to faſten ſome accuſation vpon him, but in vaine. His acquaintance did iuſtifie him: for ſo S. *Peter*, who was well acquainted with innocency, obiected to the Iewes, *You haue denied the holy one, & the iuſt.* Strangers did acquite him, as *Pilates* wife in

Mat. 3. 17. & 17. 5.

Luke 1. 35.

Marke 1. 24.

Iſay 53. 11. 1 Iohn 2. 2.

Mat. 26. 60.

Acts 3. 14.

in her monitory meſſage, *Haue nothing to doe with that iuſt man*: and *Pilate* himſelfe profeſſed freely, *I finde no fault in this man.* Mat.27.19. Luke 23.4.

Thus our bleſſed Sauiour had all the teſtimonies of his innocency, that heauen or earth, God or man, Angels or Diuels, friends or foes, acquaintance or ſtrangers, could yeeld. So that theſe infirmities and ſorrowes were ours; They were ours, yet his too; ours, as I ſaid, by way of appropriation, his by way of imputation, and expiation, as it is in the *8. verſe* of this Chapter, *For the tranſgreſsion of my people was hee ſmitten. Quoniam peccata non habuit propria, portare dignatus eſt aliena.* He that had no ſinnes of his owne, vouchſafed to beare the ſinnes of others, ſaith *Fulgentius*. It was neceſſary that our Sauiour Chriſt ſhould be free from ſinne: for had he beene a ſinner, he could not haue beene a Sauiour. But now, *He that* *Fulgent. ad Thraſimund. lib. 3.*

knew no ſinne, being made ſinne for vs, we thereby are made the righteouſneſſe of God in him, 2 Cor. 5. 23. As our infirmities were his puniſhment, ſo are they our payment. *My righteous ſeruant, ſaith the Lord, ſhall iuſtifie many*, verſe 11. and therefore iuſtified, becauſe righteous. According to that of S. *Peter, Chriſt ſuffered for vs, the iuſt for the vniuſt, that he might bring vs to God.* That hee might ſo bring vs to God, that wee might in this life be partakers of his grace, and of eternall glory in the life to come. Marchants vſe to ſhare in their paines, their gaines, their loſſes; but behold, Chriſt hath taken the paines, ſate downe by the loſſe, and yeelds vs the gaine, the benefit.

Infirmitas & mortalitas recepta ſunt ad ſupplicium vt impenderentur ad pretium. Leo de Reſur. ſer. 2.

1 Pet. 3. 18.

There is yet one little ſpring more to be opened, which hath not fallen into the ſtreame of our tranſlation. *Si aurifuſorum pueri, &c.* If Goldfiners diligently ſeeke and gather

Chryſ. in Rom. hom. 31.

ther together the leaſt parcels of gold, I ſee no reaſon why we ſhould neglect the leaſt particle in this golden ſentence. Here is the affix am, *thoſe*, and the accent *Athnah*, which, as Grammarians ſay, doth *attollere ſyllabam*, teaching vs, that in the conſideration of our Sauiours ſufferings, we ſhould raiſe vp our meditations to the higheſt pitch. Hee bare *thoſe* our infirmities; *thoſe*, which were exceeding preſſing; *thoſe*, which no tongue is able to expreſſe; for, *Hic omnis lingua ſilet*, Euery tongue muſt be mute, as *Bernard* ſaith. *Thoſe*, which all the men, and Angels, in heauen, and earth, were not able to beare; *thoſe*, which his humane nature could neuer haue ſuſtained, had it not beene ſupported by his diuine power. *Patitur vt homo, vincit vt Deus*, though he ſuffer as man, he conquers as being God.

Lift vp the ſyllable.

Bern. de quad. debit.

Max. Taur.

How

How, when, and where Christ bare these infirmities and sorrowes.

HItherto wee haue opened the springs; now we will consider the streames.

In Histories, the *vbi, quando, quomodo*, are very remarkable circumstances. Therefore wee will briefly obserue how, where, and when our Sauiour bare our infirmities, and carried our sorrowes, in three especiall passages, that is, in his birth, life, and death. In his incarnation, his passion, his compassion.

1. In his Incarnation. Phil. 2. 7.

1. In his incarnation, hee was exceedingly debased. *Hee that was equall to God, made himselfe of no reputation*, ἐκένωσε ἑαυτὸν, *hee emptied himselfe*, as it were, of his excellent glory, when hee tooke vpon him our humane condition. *Hee in no sort tooke on him the nature of Angels*, saith

Heb. 2. 16.

ſaith the Apoſtle, neither tooke hee the excellent eſtate of *Adam*. Hee tooke not vpon him the glorious eſtate of the Angels, for then, where had beene our greateſt comfort? He tooke not the excellent ſtate of *Adam*, for then, where had beene his abundant loue? But as S. *Bernard* ſaith, *Suſcipiendo miſeriam, oſtendit miſericordiam*, In taking our miſerable condition, he doth manifeſt his mercy and compaſſion. *He was made like vnto vs in all things, except ſinne*, *Heb. 4. 15*. And that indeed is iuſtly excepted; for, *Aſſumpſit carnem, non iniquitatem*, though hee tooke the ſimilitude of ſinnefull fleſh, yet hee tooke not the ſinne of the fleſh. As Phyſitions, by correcting their ingrediences, doe take away their malignant quality, and make the medicine healthfull: So the Holy Ghoſt in the conception of Chriſt, did vtterly take away the aduentitious iniquity, & ſanctifie the naturall infirmities,

Bern. in Epiph. ſer. 1.

Auguſt. in Pſal. 142. Rom. 8. 3.

infirmities, that no euill might cleaue vnto them.

Christ was subiect to infirmities both of body and soule: Not to euery particular infirmitie, as agues, aches, gouts and the like: For such comming *ex mala temperie, vel intemperantia*, either by distemper, or an ill temperature, he was not subiect to them. He bare the naturall infirmities, not the personall. As *Chrysostome* saith, *Quæ communem naturam invaserant*, those that are incident to the common nature of mankinde, those he tooke. He was hungry, for so we reade *Matth.* 4. *thirstie, Iohn* 19. *sleepie, Matth.* 8. *wearie, Iohn* 4. In his soule he was subiect to feare, anger, sorrow and the like; He was abased in his kinred, some of them being sinners, adulterers, gentiles. Whereupon S. *Chrysostome* cries out, *O admirabilem natiuitatem*, O admirable natiuitie.

Math. 26. Marke 35.

At the time of his birth, he had a ſtable, in ſtead of a ſtately Palace; a manger, in ſtead of a cradle; the company of beaſts, in ſtead of humane and Angelicall attendance: So was he *parvulus ætate, & paupertate,* little both in age and eſtate. In his infancy he was ſubiect to that painfull Sacrament of Circumciſion, and purſued from place to place by the hand of perſecution. His whole life was dedicated to paines and pouerty. The open field was his houſe, the ground his bed, broyled fiſh his dyet; his iournies were laborious, his attendants men of meane qualitie. Thus did he beare our infirmities in his Incarnation.

Auguſtin.

Luk. 2. 21.

Math. 2. 13.

2. Againe, in his tender compaſſion he carried our ſorrowes. For, as S. *Cyprian* ſaith, *Mæroris pondera participat, &c.* He that hath compaſſion on another, partakes in the burden of his ſorrow. So did the Apoſtle when he ſaid, *Who is weake, and*

2. In his compaſſion. *Cyprian de Lapſis.*

2. Cor 11. 29

and I am not weake? who is offended and I burne not? And thus did our Sauiour, in commiserating both the corporall, and spirituall infirmities of men. Those that wanted food, and were ready to faint, he pittied:

Marke 8. 1. those that were oppressed with sickenesse, or possessed with euill spirits he condoled: When *he saw people as sheepe without a shepheard, He*

Math. 8. Math. 9. *had compassion on them.*

He is that good Samaritan, that had compassion on the wounded man, powred wine, and oyle into

Luke 10. his wounds, and bound them vp:

Luke 4. 18. And therefore was he sent, that he should heale the broken hearted. If a man should see a Chirurgion making a plaister of his owne blood, for the curing of his patient, hee could not but wonder at it. And is not our Sauiours compassion admi-

Augustin. rable, *Qui ex proprio, & pretioso sanguine*, Who of his owne pretious blood made a plaster to cure the wounds

wounds of our ſoules? *Suetonius* writes of that good Emperour *Veſpaſian, Iuſtis etiam ſupplicijs illachrymauit, & ingemuit:* He was ſo compaſſionate a Prince, that hee was wont to ſigh and weepe, euen for them that were condignly puniſhed. Diuers ſtories doe mention many famous in this kinde. But what is all the compaſſion of men, yea of Saints and Angels, but *gutta puſilla*, a little drop of water, to the maine Ocean of our Sauiours compaſſion? He was troubled in the ſpirit for treacherous *Iudas*; wept for careleſſe Ieruſalem, ſhed his blood for his enemies, prayed for his cruell perſecutors.

Sueton. in vita Veſpaſ.

Chryſoſt.

Iohn 13. 21.
Luke 19. 4.
Rom. 5. 8.
Luke 23. 34.

Laſtly, as our Sauiour did beare our infirmities, and carry our ſorrowes in his compaſſion, ſo eſpecially in his Paſſion. What ſtep did he take, what word did he ſpeake, what place came he to, where he left not *Veſtigia dolorum*, like the print

3. In his Paſſion.

print of the nailes in his hands and feete? When, in the garden of *Gethsemane*, he desired the Disciples to watch with him, he bare our infirmities, and when he complained, that his soule was heauy vnto the death, hee carried our sorrowes. When he prayed, Father if it be possible *let this cuppe passe, (Quid illa vox nisi sonus infirmitatis nostræ?)* then he bare our infirmities, and when he had neede of an Angel to comfort him, he carried our sorrowes. When he was bound, and so led to *Annas* and *Caiphas*, hee bare our infirmities, and when he spake to *Iudas* in that mournefull manner, *betrayest thou the Sonne of man with a kisse*, he carried our sorrowes. When the souldiers strooke him with their reedes, and scourged him with their rods, he bare our infirmities, and when he was charged with blasphemie, which his soule abhorred, he carried our sorrowes.

Math. 26. 38.
Mark. 14. 34.
Math. 26. 39.
August. in Psal. 100.
Luke 22. 43.
Iohn 18. 12.
Luke 22. 48.
Math. 27. 30.
Marke 14. 64.

ſorrowes. When *Pilate*, ſhewing him in that pittifull plight, ſaid, *Ecce homo*, Behold the man, *he bare our infirmities*, and when he heard that fearefull execration of the Iewes, *His blood be vpon vs, and vpon our children, he carried our ſorrowes.* But if we follow him to Mount *Caluary*, there ſhall we ſee this prophecy moſt liuely accompliſhed. When his hands and his feet were pierced with the nailes, his ſide with the ſpeare, & his head with the crowne of thornes; when the croſſe was his bed, the crowne of thornes his pillow, gall and vineger his meate and drinke, ſcoffes and rayling his muſicke, he bare our infirmities; and when like a forlorne man, forſaken, as it were, of God and man, he cryed out, *My God, my God, why haſt thou forſaken me?* he both bare our infirmities, and carried our ſorrowes. Here, his paſſion, and compaſſion met together, when his

Iohn 19.5.

Math. 27. 25.

Math. 27. 46.

head hanged downe to kisse vs, His armes stretched out to embrace vs, His blood gushed out to wash vs, His soule and body were offered vp in sacrifice for vs. *Per vulnera patebant viscera*, here through His side wounded with the speare, you might behold His bowels of compassion wounded with loue.

Bernard. in Cant. Serm. 61.

Application.

AN ingenuous reader cannot goe ouer some rare and admirable story, but it will worke his affections, in one kinde or another. Behold, the world neuer yeelded such a memorable and admirable story as this; It must needs be therefore our stupendious dulnesse, if it doe not affect vs.

First, who can consider these things without admiration? Here is that, which may make both Saints and Angels to wonder, that one,

one, who in his humane nature was deſcended of the blood royall of *Iuda*, and in his diuine, was Lord of heauen and earth, ſhould be thus deiected & abaſed, and for whom? *Pro vernaculo, imò pro vermiculo.* For vs, who were the bond-ſlaues of ſinne and Satan, wormes and no men. *What is man O Lord that thou art ſo mindfull of him, or the Sonne of man that thou ſhouldeſt ſo regard him?* They that ſaw our Sauiours miracles, wondred, ſaying, *Who is this, that both windes and ſea obey him?* But there was no ſuch cauſe to wonder at his actions of power: But rather, that he, who *had all power giuen him in heauen and earth,* ſhould be ſubiect to weakeneſſe; and that by his infirmities and ſorrowes, he ſhould obtaine a glorious victory, it is θαυμάτων πλεῖα, beyond admiration.

Bernard. de quadrup. debito.

Pſal. 8.

Math. 8. 21.

Math. 28. 18.

Againe, this ſtory muſt needs yeeld comfort to a Chriſtian heart.

For he bare theſe infirmities, and carried theſe ſorrowes for our ſake, for our good; as it followeth in the next verſe; *He was wounded for our tranſgreſsions, he was bruiſed for our iniquities, the chaſtiſement of our peace was vpon him, and by his ſtripes we are healed.* Some write of the Pelican, that, her yong ones being dead, ſhe bathes them in her blood, and ſo reſtores them to life. How true that is, I know not: but ſure I am, that as S. *Hierome* ſaith, *Chriſtus ſuo vulnere noſtra vulnera curauit.* Chriſts wounds haue cured ours.

Verſe 5. For ſo ſaith the Prophet, *By his ſtripes we are healed*; his infirmities and weakeneſſe are our ſtrength; his ſorrowes our ioy, our comfort. He that bare our infirmities, and carried our ſorrowes, pitties vs, when infirmities or ſorrowes doe ſeaze vpon vs. *Luctatur in nobis*, he wreſtles for vs, with vs, in vs. He takes to heart the afflictions of his Church, and, as though

Cyprian Epi. 9.

though he were wounded thorow her ſides, he cries out, *Saul, Saul, why perſecuteſt thou me?* He is ſenſible of our afflictions; For *we haue not a high Prieſt, which cannot be touched with feeling of our infirmities*; He might ſay, *Non ignara mali miſeris ſuccurrere diſco.* For ſo ſaith the Apoſtle, *In that Chriſt himſelfe hath ſuffered, being tempted, he is able to ſuccour them that are tempted, Hebr.* 2. 18.

Act. 9. 4.

Heb. 4. 15.

Againe, who can read this Storie without indignation towards the Iewes, the cruell Actors in this dolefull Tragedie? He ſhed teares of pittie for them: they like pittileſſe wretches ſhed his precious blood. He turned their water into wine: they turned his wine into gall and vineger. He had an *Ignoſce* for them: they a *Crucifige* for him. He gaue health to their ſicke, life to their dead: they, in ſtead of requitall, took away his life, and put him to death.

Forgiue them *Bern. Ser. 4. Hebd paroſ.*

May not I say in the Prophets
Ier.2.12. wordes, *O ye heauens be astonied at this, be affraide and vtterly confounded?*

Againe, who can read this Storie of our Sauiours passion, without
Zach. 12.10. compassion towards him? *They shall looke vpon him, whom they haue pierced, and they shall lament for him,* saith the Prophet. Can a man behold, or heare, that his honourable friend hath been buffited, scourged, and put to extreme tortures for his sake, and not be touched with com-
Luke 10. 31. passion? Shall we be like the Priest, and the Leuite, that passed by the wounded man without pittie? Shall we say with those wretches, concerning the shedding of our Sauiours
Mat. 27.4. innocent blood, *Quid ad nos*, What is that to vs? Then may he verie iustly take vp that expostulation, in the Lamentations of *Ieremie*, *Haue*
Lam. 1.12. *you no regard all you that passe by the way? Behold, was there euer sorrow*

like

like my ſorrow?

Thus farre, euen a meere naturall man may be mooued, and affected with this Storie; he may be ſtirred vp to admiration, entertaine conſolation, be moued to indignation, touched with compaſſion, & when he hath done all this, he hath but viewed the couer of the Booke. There are other effects, which the meditation of this Storie muſt worke vpon our affections, and in our actions.

1 This dolefull Storie muſt ſtrike our heartswith compunction, without which we cannot haue ſound conſolation. When the tender hearted women of Ieruſalem bewailed and lamented our Sauiour, as he went to be crucified, he ſaid vnto them, *Daughters of Ieruſalem, weepe not for me, but weepe for your ſelues, and for your children.* So ſhould we bewaile our ſinfull condition, the cauſe of our Sauiours infirmities Luk. 23. 28.

and ſorrowes. We ſhould, with thoſe good people that ſaw his paſſion, ſtrike our breaſts, and ſay with the Publican, *God be mercifull to me a ſinner.* For *In ſpinis illis eum peccata noſtra pungebant,* Our ſinnes did pierce him in the Crowne of Thornes; and is it not reaſon, that our hearts ſhould be pierced with remorſe for our ſinnes?

Luk. 23. 48.

Luk. 18. 13.

Chryſoſt. de Paſſio. Hom. 5.

It is not the weeping ouer a Crucifixe, that Chriſt requires at our hands, but rather that *we be crucified with him,* as the Apoſtle ſpeakes, *Gal.* 2. 20. that is, as he interprets himſelfe, that *we crucifie the affections of the fleſh, with the luſtes thereof. Pro te Dei filius ingulatus eſt, & iterum te peccare delectat?* The Son of God was wounded for thee, and canſt thou yet delight in ſinne? He hath borne a heauie burthen of infirmities, and ſorrowes, and ſhall we load him with new burthens? God forbid. For what were this, but with the

Gal. 5. 24.

Orig. Hom. 2. in Leuit.

the Souldier to ſtrike him to the heart, and, as much as in vs lies, to crucifie him againe? The ſerious meditation of Chriſts paſſion, if we be not graceleſſe, will be a reſtraint of ſinne. Heb. 6.

2 Againe, as the Storie calls for our compunction, ſo doth it for our ſanctification. *Hæc omnia ille pro te, tu nihil pro illo*, ſaith Saint *Auguſtine*? Hath Chriſt done, and indured all this for thee, and wilt thou doe nothing for him? This were odious ingratitude. Take my *yoke vpon you*, ſaith Chriſt, *Mat.* 11. And it is verie reaſonable, that as he hath taken the yoke and burthen of puniſhment from our ſhoulders, ſo we ſhould willingly carie the burthen of obedience; eſpecially if we conſider the difference of theſe burthens. Ours laid vpon him was verie ponderous, yea ſo heauie it was, that it made him ſweat vnder it. His is light as it is in the 11 of *Mathew*, yea, *Auguſt. de Paſtore. cap. 5.* Mat. 11. 33.

Yea, ſo light, that a man, whoſe heart is ſanctified, may *runne* vnder it. And wee muſt take vp Chriſts burthen willingly, & beare it cheerfully, as he did ours. That we may ſay with him, *In the volume of thy booke it is written of me, that I ſhould doe thy will, I will doe it with all my heart.*

Pſal. 119.32.

Pſal. 40.7.

3. Againe, if it pleaſe God to lay vpon vs the burden of infirmities, ſorrowes, ſickneſſe, this may teach vs patience. *Prius bibit potionem, quàm paranit ſuis.* Chriſt hath begun to vs in the cup of ſorrows, and ſhall we think much to pledge him? His παθήματα ſhould be our μαθήματα, his patience in his paſſion muſt bee our inſtruction. And indeed, when we are oppreſſed with ſorrow, ſmitten with paine, or caſt vpon the bed of our ſickneſſe, what meditation comparable to this, to lighten the burden of infirmities, and ſorrowes, and to ſweeten the bitterneſſe of paine

Barn. paru. ſer. ſerm. 11.

paine and anguiſh? Did my bleſſed Sauiour, who was holy and innocent, indure ſuch intollerable torments for my ſake? And ſhall I repine, or be impatient, when it pleaſeth God to afflict me? What are my greateſt afflictions to the paines of his paſſion? The time will come when paines or ſickneſſe are vpon vs, that we ſhall need this Cordiall, it ſhall be our happineſſe to haue it in a readineſſe.

To conclude, hath Chriſt borne our infirmities, and carried our ſorrowes? This muſt preſſe vpon vs the Apoſtles exhortation, *Beare yee one anothers burthens.* For Chriſt is to vs both *ſpeculum patiendi, & compatiendi*, a looking-glaſſe and ſpectacle of Patience & compaſſion. If we cannot cure, yet we ſhould condole the miſeries and infirmities of others. Thus did *Samuel* bemoane the reiection of *Saul.* Thus did S. *Paul* bewaile the caſting away of the

Gal.6.2.

Bernard.

1.Sam.15.35.

Rom.9.2.

the Iewes. And when he ſaw ſome walking in the way of damnation, hee could not ſpeake of it without teares. So let vs (as the Apoſtle exhorts) *put on the bowels of compaſsion*; that ſo we may ſhew our ſelues liuely members of our mercifull head Chriſt Ieſus.

Phil. 3. 18.

Coloſ. 3. 12.

Thus, if the meditation of our Sauiours bearing our infirmities and ſorrowes, doe worke in vs the grace of compunction, of ſanctification, of obedience, patience, and compaſſion; then haue wee read it, heard it effectually: and we ſhall one day reape the fruit thereof moſt comfortably, when Chriſt ſhall returne, not ſubiect to infirmities and ſorrows, but cloathed with maieſty and glory, and ſhall giue vs poſſeſſion of that bleſſed habitation, where *all teares ſhall be wiped from our eyes*, and wee in ſtead of ſorrow and infirmity, ſhall enioy eternall ioy and felicity. Which the Lord for

Non in infirmitate, ſed in gloria & maieſtate. Bern. de Aduent. Ser. 6.

Reuel. 21. 4.

for his mercies ſake, and for our Saiours ſake grant vs; to whom with the Holy Ghoſt, all honour and glory, maieſty and dominion, be rendred and aſcribed for euermore. *Amen.*

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A CHECKE TO CVRIOSITY; AND *The safest Seruice.*

Two SERMONS preached at WHITEHALL, the one the 5. of *May*, the other the 12. 1622.

BY

IOHN DENISON Doctor of Diuinity, and one of his Maiesties Chaplaines.

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A CHECKE TO CVRIOSITY.

IOHN. 21. 22.

If I will that he tarry till I come, what is that to thee? follow thou me.

THere was extraordinary intercourſe of loue and familiarity betweene *Peter*, a pillar of the Church, and *Iohn* the beloued Diſciple.

By him, *Peter* enquired concerning the Traitour. By his meanes hee got into the high Prieſts Hall.

With him, he ran to the Sepulchre. And by him he knew Christ at the sea of *Tiberias*.

Therefore when our Sauiour had told *Peter* by an Allegory, that hee should be subiect to martyrdome; *Peter* demanded of our Sauiour what *Iohn* should doe? To whom our Sauiour answerd in these words that I haue read, *If I will that he tarry till I come, &c.*

Corrigit, & dirigit.

In which I obserue Christs { *Reprehension*, and his *Iniunction.*

His *Reprehension* in these words, *If I will that he tarry till I come, what is that to thee?*

His *Iniunction* in these, *Follow thou me.*

In the *Reprehension* I note foure particulars;

1. The soueraignety of Christs will, opposed to *Peters* curiositie, *If I will.*

2. Christs will applyed to an obiect,

obiect, *Iohns* tarrying, *If I will that he tarry.*

3. *Iohns* tarrying limited with a circumſtance of time; *Till I come.*

4. *Peters quid,* checked with another *quid, what is that to thee?*

Of theſe points briefly, and in order.

If I will.

1. THe vulgar Latine hath *ſic volo, ſo I will,* but I may truely ſay, that that tranſlation is ſick. And I cannot but wonder at the Rhemiſts, who tie themſelues ſo ſtrictly to the ſame, that they ſwallow euen the groſſe errors of ignorant ſcribes. For they tranſlate it, *ſo I will.* But the learned Papiſts in tranſlating theſe words, doe generally correct and cenſure the vulgar Latine. *Tollet* giues two reaſons why it ſhould be *ſi,* not *ſic,* that is, it is ἐαν, *if,* in the Greeke. And hee might with

Notat. in Bibl.

Sa (another Ieſuite) haue ſaid it is ſo likewiſe in the Syriacke.

2. If our Sauiour had ſaid *ſic, ſo I will haue him remaine*, the queſtion had beene anſwered, and no further doubt had remained concerning his words. *Maldonat* ſaith, *That reading hath corrupted almoſt all Latine bookes.* And *Arboreus*, a Doctor of *Paris*, ſpeakes yet more freely, *The vulgar* (ſaith he) *is harſh, vncouth, vnſauoury.* Yea, the caſe is ſo cleare, that *Ianſenius* ſaith, *Hee is peeuiſh that will contend for the vulgar tranſlation.* Onely *Michael* the Maſter of the Popes Palace, will haue it to be *ſic, ſo*, becauſe it is ſo in the Miſſall corrected by *Pius Quintus*. But the reaſon is weake: for *Sixtus Quintus*, albeit hee tooke as great paines in correcting the vulgar Latine, as *Pius* did in correcting the Miſſall, hath left ſome places of the houſe to be ſwept by others. *Caietan* (with whom *Bellarmine* alſo agreeth)

Mald. Omnes ferè latinos codices contaminauit. And addes, It is ſo in all Greeke Copies, yea, that famous one in the *Vatican.* *Ianſen. Concor. cap.* 148.

For, as I remember, he hath left in his edition *euertit domum*, for *euerrit.* Luke 15.8.

agreeth) ſayes reaſonably, *The Text ſhould not be changed for the ancient errors of ignorant writers.* Bellarm. de verbo Dei lib. 2. cap. 11.

But if any will contend for this ancient vulgar error, let him abound in his owne ſenſe. We will proceed to the Soueraigntie of Chriſts will. *If I will.*

The ſoueraigntie of Chriſts will.

NOw Chriſt is to be conſidered as God and man. As man, *he came not to ſeeke his owne will, but the will of the Father, who ſent him.* Iohn 5. 30. But as God, he hath a diuine will, and the ſame is either ſecret or reuealed. His ſecret will is his eternall purpoſe and decree concerning all things.

This his ſecret will is *abſolute*, without dependance: he may will or nill whatſoeuer pleaſeth him. It is *omnipotent* without reſiſtance; for *who hath reſiſted his will?* Rom. 9. 19. it is *free*

Rom. 9. 15. without coaction; For *he will haue mercy on whom he will haue mercy.* It is *vniuerſall* without limitation; For Dan. 4. 32. *he beares rule, not only in the army of heauen, and the inhabitants of the earth,* but ſo, that *a ſparrow cannot fall on the ground without his will.* It is exact without errors, as being a moſt perfect rule of righteouſnes. It cannot properly be ſaid, he wils it becauſe it is good: but rather, it is good becauſe he wils it. In a word, it is conſtant without altering, neither men, nor angels, nor deuils (notwithſtanding the deuilliſh poſitions of *Vorſtius*) can change it. They may ſooner remoue the earth from her center, or ſtay the motion of the heauens, then alter it. Iſai. 46. 10. *My Counſell ſhall ſtand, ſaith the Lord.*

In maximis, minimis, & contingentibus. Math. 10 29.

Now the reuealed will of Chriſt is that perfect rule of righteouſneſſe contained in the holy Scriptures. And to both theſe we muſt ſubmit our ſelues, but differently; to the one

one *patiendo*, in being content with that which God doth: to the other *faciendo*, in doing what he commands. For theſe two wils, are like two ſtreames riſing out of one head, the one running aboue, the other vnder the ground, and both falling into the Ocean of Gods glorie.

The ſecret will, we muſt not be too buſie with, as ſome are in their deſperate diſputes about Predeſtination. For *Secret things belong to the Lord. Voluntas Dei non diſcutienda, ſed patienda*; This will of God is not to be ſearched, but to be ſuffered, ſaith S. *Hierome*. And this was *Peters* fault: He was too inquiſitiue after that which was locked vp in our Sauiours breſt, and was therefore iuſtly checked. Yet euen to this will we muſt ſubſcribe in ſuffering patiently, and entertaining thankfully whatſoeuer it pleaſeth the Lord to doe. As *Ely*, when

Deut. 29. 29. *Hieron. lib. 2. aduerſ. Pelag.*

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he had heard that dolefull doome denounced by God againſt his houſe, ſaid, *It is the Lord, let him doe what ſeemeth him good.* Thus King *Dauid*, when he went forth againſt *Abſolon*, (not knowing what might be the iſſue of that warre,) ſet vp his reſt. *If I ſhall finde fauour in the eyes of the Lord, he will bring me againe and ſhew mee both the Arke and the Tabernacle thereof: But if he thus ſay, I haue no delight in thee, Behold here am I, let him doe to me as ſeemeth good in his eyes.* And our bleſſed Sauiour, when he was in the greateſt agony that euer ſeazed on the ſoule of man, and dranke the bittereſt cuppe that euer was taſted, ſubmitted himſelfe in this manner: *O Father, If this cuppe cannot paſſe, except I drinke it, thy will be done.*

1. Sam. 3. 18.

2. Sam. 15. 25.

Math. 26. 42.

Againe, as we muſt ſubmit our ſelues to the ſecret will of Chriſt in ſuffering what he inflicts; ſo muſt we to the reuealed, in doing what he

he commands. And as it ſhall bee our wiſedome to know this reuealed will of God (according to that in the 5. to the Epheſians: *Bee not vnwiſe, but vnderſtand what the will of the Lord is*) ſo ſhall it be our happineſſe to doe it, as our Sauiour ſaith in the 13. of *Iohn*. *If you know theſe things, bleſſed are you if you doe them.*

Ephes. 5. 17.

Ioh. 13. 17.

This reuealed will is called *the voyce of God*, 2. *Sam.* 15. 22. And that very fitly: For as the echo reſounds to the vnice, ſo muſt we, both in our affections and actions, be anſwerable to the will of God. In our affections, as when the Lord ſaid to *Dauid: Seeke my face, Dauids heart anſwered like an echo, Lord I will ſeeke thy face.* In our actions like *Noah, Who did according to all that God commanded him, euen ſo did he.* And this we ſhall the more readily doe, if we conſider the corrupt current of our owne wils, and the abſolute per-

Pſal. 27. 8.

Gen. 6. 22.

perfection of Almightie Gods.

That is a most arrogant Romish Extrauagant, which yeelds that soueraignte to the Pope, that belongs only to God, *In his quæ vellent, ijs esse pro lege voluntatem.* Though the Popes be ignorant, or dissolute, and stand for a law. And their actions, though neuer so absurd or impious, are not subiect to controule, that a man should say, *Domine cur hoc facis*, Sir why doe you thus? But a-vaunt to this *Luciferian* arrogancie; it is the will of God to which wee must thus necessarily, and absolutely subscribe. And the more prompt our obedience, the more doe we resemble the holy Angels. For *with the blessed Angels, Gods will is a law in the Court of heauen,* as S. *Austin* saith. And their *elogium* is in the 103. Psalme; *Ye Angels that doe his commandement, in obeying the voyce of his word.* Yea herein we shall imitate our blessed Sauiour, who in his passion

In celesti Angelorum curia Dei voluntas Lex est. August de Ciuitat. Dei. 2. 19.
Psal. 103. 20.

paſſion prayed; *Not as I will, but as thou wilt*: And in his actions accompted it *his meate and drinke to doe the will of his Father*. And if we thus ioyne with our bleſſed Sauiour and his holy Angels in will and affection, we ſhall hereafter be ioyned with them in a bleſſed habitation; according to that of our Sauiour, in the 7. of Matthew. *He ſhall enter into the kingdome of heauen, that doth the will of my Father which is in heauen.*

Math. 26. 39.

Ioh. 4. 34.

Math. 7. 21.

Chriſts will applyed to an obiect.

2. IF *I will that he tarry*. This tarying hath not reference to *Iohns* tarying in the place where he was, but his remaining in the ſtate of life which he enioyed; as the ſame phraſe is elſewhere vſed. *Peter* vnderſtood by our Sauiours words that he muſt die by the hand of violence, and he would know whether the

ἐξ ὧν πλείους μένουσιν. 1. Cor. 15. 6. Whereof many remaine.

the thread of *Iohns* life ſhould be cut off in that manner. But our Sauiour intimates the contrary, ſaying, if *I will that he tarry*; that is, If I will that hee remaine aliue. In which manner of ſpeech he ſets forth the vanitie of this preſent life, as being tranſitory, and only a temporary tarrying. And ſo doth *Iob* ſpeake of it. *Man that is borne of a woman is of ſhort continuance, he ſhootes vp like a flower, and is cut downe, he vaniſheth like a ſhadow, and continueth not.* And if there be any continuing, it is limited with a *Donec.*

Iob. 14. 1.

We are all tenants at will. And this world is to vs but *diuerticulum*, an Inne to hoſte at, not a ſetled habitation to reſt at: as euen the heathen haue called it. *Hic non habemus permanentem ciuitatem:* Here wee haue no abiding Citie. This did king *Dauid* acknowledge ingenuouſly, in the height of his honour and happineſſe. *Wee are ſtrangers*

Heb. 13. 14.

1 Chron. 29. 15.

(*ſaith*

(*ſaith he*) *and ſoiourners, our daies are as a ſhadow, there is no abiding.* Some tarry here but a while, like *Dauids* infant, *that dyed the ſeauenth day*; ſome not ſo long. *Nec dum introitus, iam exitus*, as S. *Hierome* ſaies; they liue not to enioy the light whileſt the ſnuffe of a candle makes an abortiue birth. Some liue longer, like the Shunamites childe. Some till they haue attained to their full ſtrength, and *their bones are full of marrow*, Some euen to a decrepit eſtate, like old *Barzillai*. Yet he that tarryeth longeſt (of which there are feweſt) hath but a time of tarrying. Though Comets differ from one another in brightneſſe, and ſome ſhine longer then others, yet at laſt they all vaniſh: So, albeit in the firmament of this preſent world, ſome attaine to higher degrees of honour, and ſome liue longer then others, yet there is a vaniſhing of both. *The faſhion of this world paſſeth*

2 Sam. 12. 18.

Pliny.

2 Reg. 4.

Iob 21. 23.

2 Sam. 19.

1.Cor.7. 31. *ſeth away*, ſaith the Apoſtle. Therefore when *Conſtantius* the Emperour asked *Hormiſda* the famous Architect, what hee thought of *Rome*, it being ſuch a goodly Citie, he returned him little more then this anſwer: *Didici quoque ibi homines mori*, This I haue obſerued, that men die there as well as in other places.

Platina in vita Fælicis. 2.

Rom.8.22. Euerie ſublunarie *creature grones vnder the bondage of corruption*, and hath ſome thing in it, that works the decay of it. The Yron hath ruſt, the tree the worme, the cāker; & ſo hath man his depraued humours, beſides thoſe externall accidents which abreuiate his daies. *This life is a continuall conſumption.* Therefore *Marcus Cato* was wont to compare a man to Yron, *Si exerceas conteritur*, If you vſe it, you waſt it: if not, yet the ruſt conſumes it. And I may ſay with that deuout Father, *Dum vobis hodie loquor*, Euen this day whileſt I

Aul.Gell.Noct. Attic.11.2.

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am ſpeaking to you, the Lampe of my life waſteth, and whether I ſhall tarie to finiſh what I haue prepared I know not. Oh how great is the folly of theſe, who would build them euerlaſting habitations in this vale of miſerie; *And thinke their houſes ſhall continue for euer, & from generation to generation?* Behold the *Pſalmists* cenſure: *This their way vttereth their fooliſhneſſe. Per inanem ſollicitudinem in aliena migrant ſæcula, non profutura, imo nec futura.* Their care extendes to other ages, which ſhall neither yeeld benefit, no, nor being. The yeeres they reckon of, are like the Philoſophers *Annus maximus*, which one verie iuſtly calls *Maximam ſtultitiam.* As that rich man, *Luk.* 12. did, who ſaid to himſelfe, *Soule thou haſt goods in ſtore for many yeeres*, and therefore receaued that iuſt anſwer by the celeſtiall Oracle, *Thou foole, this night ſhall they take away thy Soule.*

Pſalm. 49. 11.

Bern. de conſider. ad Eugen. lib. 2.

The great yeere.

The great folly. *Zanch.* Luk. 12. 19.

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Mens hope of long life is *Fluxa & falſa*, falſe and floting, as S. *Auguſtin* ſaid. Therefore *Moſes* prayed, *Teach vs oh Lord to number our daies, that we may apply our hearts vnto wiſdome.* And how ſhould we number them? Not like that fooliſh Arithmetician, the rich man, by many yeeres; but as *Iob* doth (according to the words in the Originall) by a few ſhort daies. Why ſhould any one make reckoning of this tarying; when as *Vna nox, vna febris, vna pleuritis,* One nights ſickneſſe, one poore feuer, or pleuriſie may end this life? *One generation paſſeth, and another ſucceedeth,* as *Solomon* ſaith. How many carcaſes of demoliſhed Cities may we ſee, wherein multitudes of people inhabited? How many worlds of people, hauing taried here for a while, are ſwept away by death, like the gathering Hoſte of *Dan*? What greater folly therefore, then to be prodigall

Aug in Pſ. 53.

Pſ. 90. 12.

קְצַר יָמִים
Iob 14. 1.

Baſil. Hexam. Hom. 5.

Eccl. 1. 4.

prodigall in measuring that time which is not in our disposing? How much better shall we doe? How much happier shall we be, if we be carefull to employ our pittance fruitfully, to the glorie of God, and the furtherance of our happie accompt in the day of the Lord?

The Heathen Philosopher verie worthily taxed this folly, that *Most men desire to liue long, few haue care to liue well; Cum omnibus contingat bene viuere, nulli diu*; When it is in euerie mans power to liue well, but in no mans to liue long. A good man may desire to liue long, but it must be, that he may doe good. For therefore indeed (saith *Chrysostome*) *Deus facit viuere vt illi viuamus*, Our liues are giuen vs of God, that they should be spent in his seruice, and to his glorie: Otherwise our *Morari*, our tarying, is but a *Morari* with a long syllable as *Nero* spake in *Suetonius*, Our *daies* are spent *foo-*

Seneca Epi. 22.

Vt aliquid efficiat quod vita dignum sit. Lactan. de Opif. Dei cap. 4.

Suet in Neron. cap. 33.

liſhly, and ſhall end *miſerably*. To conclude this point; Foraſmuch as here is no long tarying, why ſhould we dote vpon this tranſitorie life? *Is here no abiding Citie? Let vs looke*
2.Cor.5.1. *for one to come, Heb.13. Shall theſe earthly tabernacles of ours be deſtroied? Let vs deſire that building, which is eternall in the Heauens.* Will the time come that all earthly Kingdomes ſhall haue their periods, and
1.Cor.15.24. *Chriſt himſelfe deliuer vp his Kingdome to the Father?* Let vs then aſpire to that heauenly Kingdome,
Heb.12.28. *that can neuer be ſhaken.* Here indeed is τὸ μένειν, a tarying, but it is with a *donec*, for a ſhort time; but there are μοναὶ, conſtant manſions, as our Sauiour ſpeakes, *Ioh.* 14.1. Yea αἰώνιοι
Luk.16.9. σκηναὶ, euerlaſting habitations. There
1.Theſ.4.17. πάντοτε σὺν κυρίῳ, we ſhall euer be with the Lord; in whoſe preſence
Pſal.16. is the fulneſſe of ioy, and at whoſe right hand are pleaſures for euermore. And (that I may end this point

poinct with S. *Auguſtins* words) *Quis alius noſter eſt finis, niſi peruenire ad regnum, cuius nullus eſt finis?* To what end doe we liue, but, that after our tarying here, we may come to that Kingdome that ſhall neuer end?

De ciuitate Dei lib. 22. cap. 30.

Iohns tarying limited.

3. *TIll I come.* I may ſay for the meaning of theſe words, *Quot homines tot ſententiæ*, So many men, ſo many ſeuerall opinions. Some by this *donec, till I come*, vnderſtand Chriſts comming at the end of the world. And that hath beene the ground of a vulgar, but ſenſeleſſe error; Namely, that *Iohn* the *Euangeliſt* is yet aliue, whereas he dyed in peace, the 98 yeere of his life at Epheſus. Yea ſome there haue beene, who, vnder the colour of this expoſition, haue taken vpon them the perſon of S. *Iohn*; As that

Beda de tẽpore.

late Impoſtor of France did, and was therefore iuſtly burned at Toulouſe. Some vnderſtand it of Chriſts comming to *Iohn*, by ſummoning him to his death; which if it be meant of death in generall, without any difference between the manner and meanes of ſuch death, muſt needs be a groundleſſe conſtruction. For ſo Chriſt came to all his Diſciples, whereas this comming implies ſomething more then ordinarie. Diuers other conceites there are concerning this comming of Chriſt, which are not worthy the repeating, much leſſe the refuting. I may ſay of this queſtion, as S. *Auguſtine* ſpeakes vpon the like; *I will in this deepe queſtion deliuer what to me ſeemes right, reſeruing to euerie one what likes him beſt.*

Beza refert Annot. in Ioh. 21.

Auguſt. in Ioh. trac. 46.

Now for clearing of this place other Scriptures will yeeld vs light. They are like the Cherubims, *that looked one on another, Exod. 25.* And

Exod. 25. 20.

thoſe

thoſe that had their wings ioyned one in another, Ezech. 1. They are like ſo many ſweet Inſtruments according in one note of truth. Ezech. 1. 9.

S. *Bernard* hath a diſtinction of a threefold comming of Chriſt mentioned in the Scriptures; The firſt, *ad homines*, to men, in his incarnation; The ſecond, *in homines*, into men, at their conuerſion; The third, *contra homines*, againſt men, at the worlds diſſolution. The firſt of theſe was in *infirmitie*, the ſecond in *power and ſpirit*, the third ſhall be in *maieſtie and glorie*. Now two of theſe are his comming in perſon, that is at his Incarnation, & the day of Iudgment; the third is his comming in power, that is his powerfull worke in the promulgation of the Goſpel, and the conuerſion of ſinners; And of this his third comming our Sauiour ſpeakes to *Peter*. Bernard. de Aduent. ſer. 3.

That place in the ſixteenth of Saint *Mathew*, is, in my opinion, a Mat. 16. 28.

liuely parallell to this. *Verely, there are ſome ſtanding here, which ſhall not taſt of death, till they haue ſeene the Son of Man come in his Kingdome.* For what is this, *he ſhall tarie,* but that, *he ſhall not taſt of death?* What is this *Donec,* till I come, but that *comming of the Son of Man in his Kingdome?* And what is that Kingdome, but the powerfull effects of the Goſpel? as it is in the ſame Euangeliſt, where our Sauiour ſaith *The Kingdome of God is come to you:* As the Apoſtle *Peter* alſo explaines it, *We opened to you the power and comming* (that is the powerfull comming) *of our Lord Ieſus Chriſt.* True it is, that then Chriſt came powerfully in his Doctrine and Myracles; But afterwards more powerfully, and plentifully in the Miniſterie of the Apoſtles, as will be euident, if we conſider theſe three circumſtances

Mat. 10.7. & 12.28.

2 Pet. 1. 16.

1. The firſt is the effuſion of gifts

poured

poured out vpon the Apoſtles at the feaſt of Pentecoſt. For then they were *indued with power from on high.* Euen *cloathed with the Spirit of power,* as it is ſaid of *Gideon* in the ſixt of the Iudges. They had *the power of ſignes and wonders.* They had that powerfull Apoſtolicall rod, wherewith Saint *Peter* ſtrooke *Ananias* the diſſembler, and *Paul Elymas* the ſorcerer.

Act. 2. 33. ἐξέχεε. Luke 24.49. ἐνδύσησθε. 2. Iudg. 6. 34. לבשה Rom. 15. 19. Acts 5. 5. Act. 13. 11.

2. The ample promulgation of the Goſpel. For as *Noes* ſonnes diſperſed themſelues for the peopling of a new world; ſo did the Apoſtles for the planting of a new word. *Euſebius* writes, that about the end of *Tyberius* raigne, the Goſpel through Gods gracious bleſſing, *Orbi vniuerſo veluti ſolaris quidam radius illuxit,* Did ſhine like a bright Sun-beame to all the world. Saint Paul *cauſed the Goſpel to ſound out from Ieruſalem to Illyricum.* And if one Apoſtle did ſo much in one part

Euſeb. hiſt. Eccleſ. l. 3. Rom. 15. 18. *Chryſoſtome.*

of the world, what may we thinke of all the reſt? Surely that which we reade in the tenth of the Romanes, *Their ſound went forth to all the earth, and their words to the end of the world*, and that propheticall promiſe was now fulfilled; *Ye ſhall not goe ouer all the Cities of Iſrael, till the Sonne of man be come.*

Rom. 10. 18.

Math. 10. 23.

3. The effectuall and happie conuerſion of the world, by that miniſtery of the Apoſtles, was very wonderfull. *Peters* draught was great, *when he tooke* 153. *fiſhes*; But that greater, when, being made a fiſher of men, *He in one day conuerted* 3000. *ſoules*. Now the Curtaines of the Church were ſpread out, and her tents inlarged exceedingly. So that whereas ſhee was before like *Gideons* fleece, ſhe became now like *Gideons* floore, inlarged and watered abundantly with the dew of the Goſpel. Inſomuch that as *Euſebius* writes, *many Cities and Villages, were*

Iohn 21. 11.

Acts 2. 41.

Euſeb. quo ſupra.

were veluti refertæ frugum areæ, as it were threſhing floores full of corne. Now, if the Goſpel flouriſhed, and the Church increaſed thus in the daies of *Tiberius*, how much more in the daies of *Traian*, which was 60. yeares after, All which Saint *Iohn* tarryed to ſee? Thus in reſpect of the powerfull gifts of the ſpirit, the ample promulgation of the Goſpel, and the wonderfull conuerſion of the world, we may well ſay that Chriſt Ieſus then came, and came in his kingdome, his ſcepter being ſo glorioufly aduanced.

Baron. tom. 1. ad annum 69. nu. 34.

But it concernes vs much, by way of application, to conſider more thoroughly of this comming in *homines*, into men.

The comming of our bleſſed Sauiour at the time of his birth, was apparant. For, *The word was made fleſh, and dwelt among vs, (and* men *ſaw the glory thereof, as the glory of the only begotten Son of the Father) full*

Iohn 1.14.

full of grace and truth. And ſuch will his comming to iudgement be:

2 Theſſ. 1. 8. For *he will come in flaming fire, and render vengeance to the ignorant, and diſobedient.*

Thoſe two commings of Chriſt are manifeſt, and of them men are ſenſible; But this middle comming is *Occultus & ſpiritualis*, Secret and ſpirituall, and few are truly apprehenſiue of it. Yet they only ſhall haue comfort of his comming in infirmitie, and at his comming in glory, who haue experience of his comming in grace. For *if any man hath not the Spirit of Chriſt, the ſame is none of his.*

Bernard de Aduent. Ser. 3.

Rom. 8. 9.

Bernard ibid. *Aduentus iſte medius eſt via per quam veniatur ad vltimum:* This middle comming is the way by the which we come happily to the laſt.

Reuel. 3. 20. *Behold* (ſaith Chriſt) *I ſtand at the doore, and knocke.* He ſtands at the doore of mens hearts, and knockes with two eſpeciall hammers, the Mini-

Miniſtery of the word, and the motions of his bleſſed ſpirit, but is oft neglected, repelled. As it is ſaid of his comming in perſon, *He came amongſt his owne, but his owne receiued him not:* ſo is it true of his comming in power, that hee comes to many by outward meanes, to whom he comes not by effectuall grace. Therfore it is neceſſary to examine how Chriſt is come to vs. Yea euery one ſhould, in this caſe, be *Curioſus explorator*, A curious and diligent examiner (as Saint *Bernard* ſpeakes.) According to that of the Apoſtle, *Proone your ſelues, examine your ſelues, know you not that Chriſt is in you, except you be reprobates?* Euery one will acknowledge, that *in him we liue, and mooue, and haue our being:* But then only are we happie, when we can ſay, that *Chriſt liues in vs.* Therefore, as Saint *Paul* prayes, that *he may know the vertue of Chriſts reſurrection*; ſo we ſhould pray,

Ioh. 1. 11.

Bernard in Cant. Serm. 74.

2. Cor. 13. 5.

Acts 17. 28.

Gal. 2. 20.

Eph. 3. 20.

pray, that we may know the power of this his comming.

Bernard. quo ſupra.

But *Vnde adeſſe norim?* ſaith S. *Bernard*, How ſhall I know that he is come? And ſurely this is a worthy, and waightie queſtion. For reſolution whereof, we are to take notice, that where Chriſt comes, he comes as a *Conquerour*. There will be *fuga vitiorum*, Sinne will be put to flight: At leaſt the ſtrength of ſinne will be abated, and the power of Satan quelled. For Chriſt hath his *two edged ſword*, which is liuely and mightie in operation, and thoſe weapons, that can caſt downe the ſtrongeſt holds. Where he comes in ſpirit, and power, Satans forts and bariquadoes muſt needs be battered. Can Dagon ſtand before the Arke? or Belial before Chriſt? Thoſe therefore that finde in themſelues the power of ſinne abated, may conclude with comfort, that Chriſt is come. And contrarily, where

Bernard. Potentia peccati imminuta, &c. Chryſoſt. Orat. 8. Reu. 1. 16. Heb. 4 12.

where the forts of Satan ſtand vnbattered, and the force of ſinne remaines, Chriſt is not come effectually.

Againe, where Chriſt comes powerfully as a Conquerour, hee makes his reſidence gratiouſly as a King, *Vt nos ei ſubijciamur*, That we, as good ſubiects, may ſerue and obey him. He will not ſuffer ſinne to raigne, where he hath his reſidence. So ſaith the Apoſtle, *Sinne ſhall not haue dominion ouer you, for you are not vnder the law, but vnder grace.* We cannot be totally free from ſin, whileſt we liue in this vale of miſery; but, if Chriſt be in vs, he will ſuppreſſe the power of it. For, can a rebell ſtand before the face of a potent Prince? Where Chriſt raignes as King, his ſubiects will be ready to be ruled by his ſcepter, and they ſtand in awe of his ſword of Iuſtice. A good ſubiect will *take heed to the mouth of the King.* And can

Nazianz. de ſil. Orat. 5.

Rom. 6. 14.

Eccleſ. 8. 2.

can he be a good ſubiect to Chriſt, the King of Kings, which will not bee guided by his word? Thoſe therefore that ſay in their hearts, *Letvs breake their bonds aſunder, and caſt away their cords from vs*, doe ſhew themſelues, not ſubiects, but rebels: They haue not yet entertained Chriſt; and their doome is fearefull, as it is pronounced, *Luke 19. Thoſe mine enemies, which would not that I ſhould raigne ouer them, bring them, and ſlay them before my face.* We pray daily, Thy kingdome come, *Et veniet ſi volumus*: It will come, if we our ſelues be willing; If we be contented to be ruled by the ſpirit of Chriſt, directed by his word, and tender vnto him the homage of cheerefull obedience, then is this King of glory come gratiouſly to vs, and *the kingdome of God is within vs.*

Pſalme 2. 3.

Luke 19. 27.

Auguſtine Hom. 42.

Luke 17. 21.

Againe, where Chriſt comes effectually, he comes as a gracious benefactor,

nefactor, *He comes not empty handed. Quid eſt venire, niſi gratiam ſuam nobis conferre?* What is this comming of Chriſt to vs, but the conferring of his grace? *And his grace in vs will not be in vaine,* but will ſtirre vs vp to the practiſe of all holy duties. *Si Chriſtus in corde ſit, nobis diem facit,* If Chriſt be entertained into our hearts, he, being *Sol iuſtitiæ, the Sunne of righteouſneſſe,* will expell the darkneſſe of errour, and cauſe the light of knowledge to ſhine into our ſoules. For, he *came to giue light to them that ſit in darkneſſe, and to guide our feet into the way of peace.* Hee is the Prince of peace, *and through him we haue peace with God.* If our ſoules bee wounded with remorſe, he brings his cordials to comfort vs, and his ſuppling balmes to cure vs. He is *magiſter medicorum,* the great Phyſition, and pittifull Chyrurgion. His cures are ſtrange, he heales the broken hearted:

Bern. in Cant. ſerm. 74. Auguſt. de Trinit. & vnit. cap. 11.

1 Cor. 15. 10.

Orig in Rom. 14.

Mal. 4 2.

Luke 1. 78.

Rom. 5. 1.

Hieron. in Eccleſ. 7.

Orig. in Leuit. hom. 8.

ted: And how? *Non herbarum succis, sed verborum Sacramentis,* hee cures them by speaking peace to their soules. That which was lost by *Adam,* is restored by him; and that image which was defaced, is renued by him. S. *Bernard* reckons vp a large Catalogue of comforts, and benefits, that we receiue by the comming of this gracious benefactor; *Hee awakens the drousie soule, and mollifies the stonie heart; he plucks vp vice, and plants vertue; hee casts downe the wals of iniquity, and builds vs vp in grace; he waters that which is thirsty, enlightens that which is darke, opens that which is locked vp, and kindles that which is cold.*

Bern. in Cant. serm. 74. Expergefacit dormientem animam, &c.

Now, to conclude this point: hath Christ enlightened vs with sauing knowledge, spoken peace to our soules, awaked vs from drousie security, mollified our hearts, planted grace in our soules, changed our affections, made vs zealous of his glory?

glory? then may wee ſay confidently, and comfortably, with that bleſſed Martyr, *Hee is come, he is come.* And indeed no comfort on earth like vnto this, *Beatus apud quem manſionem facis Domine Ieſu, O Lord Ieſus,* (ſaith S. *Bernard*) *happie is the man with whom thou takeſt vp thy dwelling.* Let vs therefore be carefull, not onely to entertaine, but alſo to retaine this noble gueſt. Let vs make the Diſciples importunate ſuite to him, in *Luk. 24. Mane nobiſcum,* abide with vs. *If any man loue me, he will keepe my word, and my Father will loue him, and wee will come vnto him, and dwell with him.* They are the words of our Sauiour; Let vs therefore doe what he requires, and he wil aſſuredly performe what he promiſes. Let vs loue him, ſerue him, and keep his commandements cheerefully, and conſtantly, then will hee conſtantly take vp his habitation with vs in this life, and wee

Bern. de Aduent. ſerm. 3.

Nobilem hoſpitem Bern.
It is ſaid they conſtrained him.
Luke 24.29.
Iohn 14.23.

ſhall eternally poſſeſſe thoſe euerla-ſting habitations with him in the life to come. And ſo I come to *Peters* checke, *Quid ad te? What is that to thee?*

What is that to thee?

4. AND yet, to ſpeake ingenuouſ-ly, I come not very willingly to it. I vtterly diſlike that prying and cenſorious humour of them, who take delight to ſpie out *the leaſt mote in the eye of others*, and care not what aſperſions they caſt vpon them. Such are the brood of *Cham*. I had rather with *Sem* and *Iapheth*, couer the nakedneſſe of any ſeruant of God with the mantle of charity. Yet, foraſmuch as *whatſoeuer was written afore time, was written for our learning*; And the frailties of holy men are recorded in Scrip-ture, *Vt caſus maiorum ſit tremor mi-norum*, that the ſlips of men eminent in

Math. 7. 3.

Rom. 15. 4.

Chryſoſtom.

in grace, may make vs, who are but vnderlings, to looke warily to our owne ſteps: It cannot be vnlawfull, or vnprofitable, to view them as Sea-markes, for our ſafer ſayling in the Ocean of this dangerous world.

And ſuch is this frailty of *Peter*, whom not onely diuers ancient Fathers, but many learned Papiſts alſo (whoſe vttermoſt indeauours haue not beene wanting to aduance the Romane See) haue thus cenſured. Onely Cardinall *Tollet*, of all that I remember, doth abſolutely denie, that *Peters* was a curious queſtion. To whom I may oppoſe two Cardinals, no leſſe learned, and as much deuoted to *Peter* & the See of *Rome* as himſelfe, namely *Caiet.* & *Baron.* And *Tollets* reaſon is very weake to maintaine his paradox, *Wee ſhould not eaſily believe* (ſaith he) *that Peter being lately and highly aduanced by Chriſt, ſhould ſo ſoone fall into curioſity.*

In Locum.

Caietan. in Ioh. 21.

Baron. Tom. 1. ad an. 34.

Aug. de verb. dom. serm. 13.

sity. To him S. *Augustine* shall answere for mee, vpon the like frailty of *Peters*, *Petrus paulò ante beatus, postea Satanus, Peter,* who a little before, for his worthy confession, was called by our Sauiour blessed, was afterward for his inconsiderate dissuasion tearmed Satan. Yea saith S. *Austin*, *In momento vno, infra pauca verba*, almost in a moment, within a few words. And I thinke it safer that *Peter* bee censured for curiosity, then our Sauiour for an vniust checke; For, *Christi responsio est cum obiurgatiuncula*, Christs answere is with a checke, saith *Salmeron.*

Ibidem.

In hoc locum.

Indeed *Bellarmine* dares not take vpon him to iustifie, but doth onely indeauour to qualifie this slippe of *Peters*, saying, *Ista si curiositas dicenda, venia dignissima est.* If you call this curiosity, it is very pardonable, in regard of *Peters* loue to *Iohn.* To whom I doe willingly condiscend;

Bellar. de Rom. Pontif. 1. 28.

cend; yet this onely frees *Peter*, *à tanto*, not *à toto*. Now, curioſitie *in minutiſsimis*, euen in the ſmalleſt matters is to be reſtrained, and auoided, as S. *Auguſtine* ſhewes in his Confeſſions. And ſo our Sauiours *quid* comes in here to checke *Peters quid*, like his *ſi*, to checke the mans *ſi* in the ninth of *Marke*, *If thou canſt doe any thing*, ſaith the father of the poſſeſſed Childe; *If thou canſt beleeue*, ſaith Chriſt. For ſo, when *Peter* askes, *Hic autem quid? What ſhall Iohn doe?* Chriſt anſwers, *Quid ad te? What is that to thee?* And the Syriacke doubles the checke with an empheſis, *Ad te, quid ad te? What is that to thee, to thee?*

In part, not altogether.

Auguſt. confeſ. 10. 35.

Mark. 9. 22. 23

This curioſity, as it was the ſinne of our firſt Parents; ſo is deſcended to all their poſterity. Hence it is, that the boaſting Phariſee inſults ouer others ſo diſdainfully, *I am not as other men, extortioners, vniuſt, adulterers, nor euen as this Publican.*

Luke 18. 11.

But, *Quid ad illum? What hath hee to doe with that? Who art thou that iudgest another mans seruant?* Hence it is that there are so many reformers of our Church, *Etiam opifices quorum res fidesq; in manibus sitæ sunt*, Euen meere Handicrafts men, whose credit, wealth (and wit) lyes in their hands (as *Salust* speakes of the Roman factious Plebeians) are very busie this way. They thinke they see the Arke shake; and with *Vzza*, they will take vpon them to stay it: but *quid ad eos*; (if it were so) what haue they to doe with that? *Who required this at their hands?* Yea, from this corrupt humour it comes, that there is scarce so meane a Mechanicke, or silly rusticke, but is ready to censure the Church, the King, the State; but *Quid ad eos?* What haue they to do with matters and mysteries of State? *Ne sutor vltra crepidam*, it becomes them well to keepe themselues within their

Rom. 14. 4.

Salust. de bello Iugurth.

2 Sam. 6. 6.

Esa. 1, 12.

their own *lasts and lists*; according to the Apostles aduise, *Let vs studie to be quiet, & to meddle with our own businesse.* It may be obiected that S. *Paul* exhorts vs to *consider other mens businesse.* And it is true; But there is *sollicitudo charitatis, & curiositatis,* A care and consideration of charitie, and the like of curiositie; The one is to counsell, comfort, and relieue; the other onely to pry, to know, to censure. The one hath the warrant of a calling, the other arises forth of a pragmaticall disposition, and is the trade of busibodies: that the Apostle commends; this he condemnes.

1. Thes. 4. 11.

Phil. 2. 4.

But it is no meruaile that curiositie is busie with mens affaires, when it feares not to intrude it selfe into Gods secrets. One is busily searching, when the day of Iudgement shall be? another questions why the world was made no sooner? another what God did before he

made the world? *To whom* (as S. *Augustine* saith) *it might well be answered, Alta scrutantibus gehennam parauit*, He was making hell for such curious inquisitors.

Aug. confess lib. 11. cap. 12.

Whersoeuer our Sauiour meets with this vice, it neuer goes without a checke. When the Disciples demanded of him, *Lord wilt thou at this time restore the Kingdome to Israel?* He tooke them vp thus, *It is not for you to know the times or the seasons, which the Father hath put in his owne power.* Yea when his Mother said to him at the marriage in *Cana* in *Galile*, *They haue no wine*; He answered her, *Woman what haue I to doe with thee? mine houre is not yet come. Neque Ambrosius veritus est dicere, Christem arguisse matrem*, And S. *Ambrose* was not afraid to say that Christ reproued his mother, saith *Iansenius*.

Act. 1. 6, 7.

Ioh. 2. 3, 4.

When a busie fellow was verie inquisitiue concerning the gods, *Euclid*

Euclid anſwered him well, *Cæter a neſcio, illud ſcio quod odero curioſes,* Other things I know not, but well I know that they hate curious queſtioniſtes.

And indeed curioſitie doth iuſtly deſerue a checke. It is both odious and dangerous. *Solomon* ſaith, *It is the Glorie of God to conceale a ſecret.* Prou.25.1. And is it not then inglorious to him when men ſhall buſily and curiouſly pry into that which he hath concealed? *Who hath knowne the minde of the Lord? or who hath beene his councellor?* Rom.11.34. ſaith the Apoſtle. Happie are we if we may be of his Court, though we be none of his Councell. It was a iuſt puniſhment Gen.3.5. vpon our firſt Parents that they were infatuated, for deſiring to match God in knowledge. And it is verie iuſt that thoſe, who in ſacred things will ſore beyond their pitch, haue the eies of their vnderſtanding dazled, and when they thinke to be moſt

moſt wiſe, turne fooles, like them in
Rom. 1. 22. the firſt to the *Romans*. The men of
1. Sam. 6. 19. *Bethſhemeſh* ſmarted verie worthily for prying into the Arke. And *Pompey* for ruſhing into the *Sanctum ſanctorum*. And did not *Pliny* loſe
Munſt. coſmog. deſcrip. Italiæ. his life by his curious ſearching after Mount *Veſevus*? *Gods iudgments* (ſaith *Dauid*) *are like a great deepe*;
Pſal. 36. 6. and who is able to diue into the bottome of them? Not the bleſſed
Rom. 11. 33. Apoſtle, who rather adores, admires then ſeekes to comprehend them. *O altitudo, O the deepeneſſe of the riches both of the wiſdome and knowledge of God! How vnſearchable are his iudgements, and his waies paſt finding out!*

That is an euill and a vſuall fruit of curioſitie, which S. *Auguſtine* ſpeaks of, *Curioſitas inuenit hæreſim*, Curioſitie hath beene the author of hereſie. And what elſe hath incombred the Church with *Arminius* quiddities, and *Vorſtius* horrible blaſphe-

blaſphemies, but proud curioſitie? And what elſe hath caſt diuers (from their diſlike of our Church gouernment) into thoſe lamentable gulfes of Browniſme, Anabaptiſme, Arianiſme? Curioſitie can finde no center to reſt on, but leades men into endleſſe labyrinthes. It is a drunken humour, and intoxicates exceedingly. Therefore the Apoſtle exhorts men *to vnderſtand according to ſobrietie.* How haue the Schoolemen, & ſome others puſled themſelues about that queſtion, why Chriſt ſhould loue *Iohn* more then the other Diſciples? I am not ignorant that diuers probable reaſons may be rendred. But it is, in my iudgement, a meere curious queſtion, and deſerues a *quid ad te?* For, ſhall the ſeruant call his maſter, or the ſubiect his ſoueraigne to accompt? Muſt Chriſt giue a reaſon to ſilly ſinfull men of his affections and actions? This is *temeraria ſcientia,* Rom. 12. 3.

Rash and presumptious knowledge. *Aug. de verb. Apl. Ser.* 20. Exod. 19. 12.

tia, as S. *Austine* calls it. It shall be our wisdome, that we be content to be ignorant, where the Scripture is silent. As the Lord set markes and bounds at Mount *Sinai*; so hath he for the searching of his sacred and secret councels. That is a worthy question of *Lactantius*, *Quid ergo quæris, quæ nec scire potes, nec si scias beatior fias?* Why should a man hunt after the knowledge of those things, which he cannot attaine to? and which being attained to, can make him neuer a whit better or more blessed? If a man were the acutest Logitian, the most eloquent Orator, the profoundest Mathematician in the world. If he knew all the motions, constellations, and influences of the heauens; and were able with *Solomon* to discourse of Beasts, and Birds, and Vegetables, from the Cedar of Libanon to the Hysop on the wall: Yet if that *vnum necessarium* be wanting

Lact. institut. lib. 2, cap. 9.

Luk. 10. 42.

ting, he doth but *ex arena funiculos nectere*. All that knowledge is but, meere vanitie and idle curioſitie. It is *wholeſome doctrine* that makes a Chriſtian batle in grace. One dram of Diuine knowledge tending to ſaluation, is more worth then all the abſtruſe ſpeculations of the moſt curious Artiſtes in the world.

Knit cords of Sand. *Fren. l. 2. cap. 45.*

2. Tim. 4. 10.

That is good counſell of the Son of *Syrach, In ſuperuacaneis rebus &c.* Be not curious in ſuperfluous matters. And that of *Chryſoſtomes* better; *Traduce hanc curioſitatem ad curam ſalutis tuæ*, Change this curioſitie into a care of thy ſaluation. And what elſe did our Sauiour intend, when to one asking, *Lord are there many that ſhall be ſaued?* He anſwered, *Striue to enter in at the ſtrait gate.* As if he ſhould ſay, *Quid ad te?* What haſt thou to doe with the number of them that ſhall be ſaued? Rather conſider the difficultie, and know, it is thy dutie to vſe all diligence

Eccleſ. 3. 24.

Chryſ. in Ioh. hom. 23.

Luk. 13. 24.

gence for the obtaining of eternall saluation. Therefore to conclude, if we will be inquisitiue; Let vs chang
Act.9.6. *Peters quid* into *Paules quid*, *Act.9. Domine quid me vis facere?* Lord what wilt thou that I shall doe? and
Act.16.30. into the Gaolers *quid*, *Act.16. Quid me oportet facere vt saluus fiam?* Sirs what must I doe to be saued? and
Ps.116.12. into *Dauids quid*, *Psalm.116. Quid retribuam?* What shall I render vnto the Lord for all his benefits towards
2 Pet.1.10. me? Let vs *Studie to make our election sure*, as S. *Peter* exhorts. These indeede are worthy inquisitions; this is a necessarie studie; which, when all frothy curiositie shall vanish, will yeeld vs comfort in this life, and make vs eternally blessed in the life to come.

FINIS.

THE

THE SAFEST SERVICE.

IOHN. 21. 22.

Follow thou me.

YOV haue heard that theſe words containe our Sauiours *Reprehenſion*, and his *Iniunction*. In the one he checkes *Peter* for his curioſitie. In the other he preſcribes him his dutie. In the Reprehenſion I noted the ſoueraigntie of Chriſts ſacred and ſecret will, concerning *Iohn*. Concer-

Concerning which *Peter* being quiſities heares from our Sauiour, that *Quid ad te?* What is that to thee? And now I come to the Iniunction, *Follow thou me.*

It is a ſtrange ſpeech of *Sanders* in his ſixth Booke *De Viſibili Monarchia. In hoc toto ſermone Chriſtus nihil voluit aliis commune eum Petro eſſe.* In all this ſpeech Chriſt would that no man ſhould haue any thing to doe but onely *Peter.* A moſt abſurd and falſe poſition. For concerning ſome part of the ſpeech, Saint *Auguſtine* ſaith, *Cum ei dicitur omnibus dicitur, Amas me? paſce oues meas.* Where it is ſaid to *Peter,* Loueſt thou me? feed my Sheepe, it is ſaid to all Paſtors. And concerning the other, *Euſebius Emiſſenus* ſaith in like tearmes, *Quod Petro dicitur omnibus dicitur, Sequere me.* That which is ſaid to *Peter* is ſaid to all, Follow me. Yea this is not ſpoken to the Diſciples onely, but to euerie parti-

De agone Chriſtiana, cap. 30.

Euſeb. Emiſſ. Hom. de Iohan. Euangel.

particular Chriſtian. *Quod Petro dicitur ad ſequelam, omnibus dicitur ad regulam.* It is a rule of direction to all men. As our Sauiour ſaid to the Diſciples of watching, *What I ſay to you, I ſay to all men, watch:* So may I ſay, What he ſaith to *Peter*, he ſaith to euerie man, *Follow me.* For euerie one hath giuen his name to Chriſt, and receiued the name of a Chriſtian from Chriſt, becauſe he becomes his follower. Chriſt entertaines none into his ſeruice, but vpon that condition, *If any man will come after me, let him denie himſelfe, and take vp his croſſe, and follow me.*

Simon de Caſſia

Mark. 13.37.

Luk. 9.23.

The ancient Fathers haue expreſſed this following of Chriſt in diuers phraſes, by way of explication. *Non paſſibus corporis, ſed cordis,* ſaith S. *Auguſtine*, This following is not corporall, but ſpirituall. We muſt follow Chriſt, not with the feet of the bodie, but with the affection of the heart. And Saint *Auguſtine* and

And S. Bern. *Non corpore ſed corde.* S. Hier. in Mat. 20. *Non pedibus ſed virtutibus.* Aug. Hom. 23.

Greg. in Euan Hom.19.

Gregorie likewise shew, that this following of Christ is the imitating of him in holinesse, and righteousnesse of life and conuersation. These are by *Dauid* called *the pathes of righteousnesse, Psal.23.3.* And *Psal.119.* he desires to tread them, saying, *Make me to walke in thy commandements.* The Seafaring man, that will be prosperous in his voyage, must propose to himselfe a safe hauen, a good way, and a skilfull Pilot. Behold here, Heauen is our Hauen, Christ Iesus our Pilot, and for the way he hath giuen vs an exact Card. Yea he himselfe is our *Cynosura*, and our eye must be still fixed vpon him, *the Authour and finisher of our Faith.*

Pſ.119.35.

Heb.12.2.

Bern. in Cant. serm.59.

It is true, *We should liue by rules, and not by examples.* But this example is beyond all rules. *Validior vox operis quàm oris*, The voice of works is more forceable then the voice of words. Morall demonstrations are more powerfull then all the Logical

that

that can be deuiſed. The Phyſitian ſhall preuaile more with his Patient by taſting the medicine himſelfe, then by all the reaſons he can vſe. And behold Chriſt Ieſus is our gracious Phyſition, and hath taken that courſe. He is our Captaine, and requires no Souldier to ſet one foot further then himſelfe hath gone.

All other guides muſt be followed with a *Quatenus*, as S. *Paul* ſaith, *Be you followers of me, as I am of Chriſt.* And reaſon. For albeit the bleſſed Apoſtles, as they were our Sauiours Secretaries, were priuiledged from error in matter of Doctrine; yet were they not from aberrations of life and conuerſation. *Peter* himſelfe did not ὀρθοποδεῖν, *He walked not with a right foot.* But this guide muſt be followed abſolutely in the pathes of his precepts and practiſe; as being an exact patterne of perfection. *God manifeſted in the Fleſh, iuſtified in the Spirit, ſeene*

1 Cor. 11. 1.

Gal. 2. 14.

1 Tim. 3. 16.

of Angels, preached of to the Gentiles, beleeued on in the World, and receiued vp into Glorie. And he it is that saith, *Follow thou me.*

These words I might diuide into three parts, according to the number of the words.

As first, an Action, *Follow.*

Second, the Agent, *thou.*

Third, the Obiect, *me.*

But I intend for more plainnesse to handle this Iniunction, *coniunctim*, rather then *diuisim*; and in stead of those three parts, to obserue these three passages.

Iointly rather then seuerally

1 The matters wherein we must follow Christ.

2 The manner how wee must follow him.

3 The motiues why we should follow him.

Concerning the matters wherein wee must follow Christ; wee will consider the same first *Negatiuely*, then *Affirmatiuely.*

Negatiuely,

Negatiuely, that we may see what pathes we are to auoyd in our following of Christ.

And first, wee are not to follow him in his miraculous workes; they are no pathes for vs. And therefore where as our Sauiour saith, *Mat.11. Learne of mee*, S. *Augustine* saith, what to doe? Not to create the world, to walke on the water, to raise the dead. Wee must follow him, *Non in quantum filius Dei, sed in quantum filius hominis*, Not as he was the sonne of God, but as he was the sonne of man, as the same Father saith. For in his miracles his diuine vertue did concurre with the humanity. When he fed that multitude with fiue loaues and two fishes, the humanity did breake the bread, the diuinity did multiply it. When he raised *Lazarus*, the humanity said, *Come forth*, but the diuinity put life into him.

Aug. de bonis coniugal, c.37.

Aug. de sanct. virginit. ca.27.

Mat.14.19.

Ioh.11.43.

Secondly, As we must not attempt

the following of Christ in his miraculous workes: so must we not in his satisfactory, and meritorious. We may, we must follow him in those, as occasion shall be offered, in respect of the matter, and the forme, but not in regard of the end. For alas, all other workes (be they actiue or passiue) come far too short of merit and satisfaction. They must be of infinite value, that must merit and make satisfaction to the infinite Iustice of God; therefore we must leaue that alone to Christ, who *trod the wine-presse alone.* And the best man liuing must say with S. *Bernard*, *Meritum meum miserationes domini*, The Lords mercies are my merit.

Es. 63. 3.

Bernard. in Cant. ser. 61.

Thirdly, Wee are not bound to follow Christ in euerie circumstantiall action of his, where we haue no precept. As for an instance, our Sauiour did ordinarily sit when he preached, as all the Euangelists doe shew. Yet is this no absolute rule of direction

direction to vs. He caſt himſelfe vpon his face in prayer, as we reade in the twentie ſixth of S. *Mathew.* Mat.26.39. We are not bound ſo to doe when we pray. And if he had ſit at the inſtitution of the Lords Supper, (which though many vrge, yet no man is able to proue to me) yet were we not bound therein to imitate him without a precept.

Thus much for our direction negatiuely.

Now concerning the pathes affirmatiuely.

Theſe I might diuide Scholaſtically; But my deſire is to direct you the plaine way to Heauen, and ſo to commend vnto you ſome eſpeciall pathes wherein euerie faithfull Chriſtian muſt follow Chriſt, if euer he looke to come to Heauen after him.

The firſt and chiefeſt is the path of *Pietie*, which is *Verus Dei cultus*, *Aug epiſt.52.* The true worſhip of God, wherein our

our Sauiour walked abundantly. He preached in the day, and prayed in the night. He was zealous of Gods glorie, *euen to a consumption*, as it were; according to that in the second of *Iohn*, *The zeale of thy House hath eaten me vp.* In so much that when hee saw God dishonoured and his House profaned, though hee were the meekest that euer liued, yet was hee moued with indignation, and whipt the buyers and sellers out of dores. And so should euerie good Christian take it to heart, when hee sees God dishonoured.

Ioh. 2.

Iohn 2.17.

Thus the Magistrate in ruling, the Minister in preaching, and euerie Christian, in reuerend hearing of the Word, deuout calling vpon the Name of God, and religious receiuing of the Sacrament, must indeauour the aduancement of Gods glorie, & so follow our blessed Sauiour in the pathes of Pietie.

2. The second path, wherein we must follow Christ, is the path of Christian *Loue and Charitie*, and this we must haue both *Actu & affectu*, in action and affection. If one giue a poore man good words, *and giue him not those things which are needfull to the body, what helpeth it?* And *if a man should feed the poore, and giue his body to be burned, and haue not loue, it profiteth nothing. Be you followers of God as deare children* (saith the Apostle) *and walke in loue as Christ hath loued vs, and giuen himselfe for vs.* This loue is *the bond of perfection, and the badge of Christianitie.* Yea that καθὼς, *as Christ hath loued vs*, calles both for the manner and measure of our loue, both intensiue and extensiue: it must be intensiue as our Sauiours was. *As hee so loued vs, that hee laide downe his life for vs; we ought also to lay down our liues for the brethren.* 2. It must be extensiue. As Christ loued

Bern. in Cant. Serm. 50.

Iam. 2. 16.

1. Cor. 13. 3.

Ephe. 5. 1, 2.

Coloss. 3. 14.

Ioh. 13. 35.

Charitatem exigit intensam Chrysost. in 1. Cor. hom 32.

1. Ioh. 3. 16.

loued vs euen when we were enemies, *Rom.* 5. So muſt we doe, except wee will be meere Phariſes. *Matth.* 5. Such was his loue and compaſsion to his enemies, that in the middeſt of all their rage and fury he prayed for them. *Father, forgiue them, for they know not what they doe.* And the like he requires of vs, ſaying, *Loue your enemies: bleſſe them that curſe you; doe good to them that hate you, and pray for them that perſecute you; that you may be the children of your Father which is in heauen.*

Luke 23. 34.

Math. 5. 44.

3. The third eſpeciall path wherein we muſt follow our Sauiour, is *Humilitie.* This is a leſſon which he commends vnto vs in eſpeciall manner, by his precept, and gratious promiſe annexed to it. *Learne of me that I am meeke & lowly in heart, and you ſhall finde reſt to your ſoules. Dux nobis fuit ad ſuperbiam*, The deuill (ſaith S. *Auguſtine*) was our ringleader

Math. 11. 29.

Auguſt. hom. 12. *ex* 50.

der to pride, let vs follow Chriſt our guide to humilitie. And in this our Sauiour was an admirable patterne, as the Apoſtle ſhewes, *Phil.* 2. For *when he was equall to God, he made himſelfe of no reputation*, he did diſrobe himſelfe of his glory, ἐκένωσε, euen emptied himſelfe as it were of his diuine dignitie, to vndertake a baſe and humble condition for our ſakes; and ſtooped downe from the throne of his Maieſtie, to raiſe vs vp who were fallen into the gulfe of miſery. This *Humility* is *radix virtutum*, euen the roote of all diuine vertues. For the humble vallyes are fruitfull, when the higher mountaines are barreine. *God reſiſteth the proud and giueth grace to the humble.* This vertue is not to be found in the gardens of Philoſophy, but to be learned in the ſchoole of our Sauiour. It is the foundation of our aduancement in heauen, and, the lower we lay this foundation, the

Phil. 2 7.

Iam. 4. 6.

the safer and stronger is our building. S. *Augustine* compares heauen to a stately Palace with a lowe doore, a man must stoope that will goe into it. As it was with our Sauiour, so must it be with his seruants, there went an *exinaniuit* before an *exaltauit, he humbled himselfe, and God exalted him.* For, so saith our Sauiour, *He that humbleth himselfe shall be exalted.*

Phil. 2. 8, 9.

Luke 18. 14.

4. The fourth path wherein we must follow Christ is the path of *Patience,* which is, *Malorum æquanimitate perlatio,* moderate & patient bearing of iniuries and euils. And *hereunto you are called,* saith the Apostle *Peter. For Christ also suffered for vs, leauing vs an example that we should walke in his steppes.* Oh the disgracefull scoffes and mockes that he was subiect to! the reprochfull taunts and reuilings that he indured! the extreame violence that he sustained, and all this with admirable and

Lactant. lib. 5. cap. 23.

1. Pet. 2. 21.

and vnmooueable patience! When he came to a Citie of the Samaritanes that would not entertaine him, the Disciples, forth of their vehement indignation, would haue called for fire from heauen: but he rebuked them, saying, *You know not of what spirit you are.* In the middest of all iniuries and oppositions, such was his meekenesse and patience, *That he did not striue, neither was his voice heard in the streetes.* When he was led as a sheepe, not only before the shearer, but euen the slaughterer, he was dumbe, and opened not his mouth. And all this he, who in his humane nature was nobly descended of the blood Royall, and in his diuine was and is *God blessed for euer*, indured at the hands of ignoble, base, and sinfull wretches.

Luke 9.55.

Math. 12. 19.

Isa. 53.7.

Rom. 9.5.

5. The fift especiall path wherein we must follow Christ, is the path of *Obedience.* In which as he walked, so must we *affectiuè, actiuè, passiuè,*

In { Affectiō. Action. Passion.

paſsiuè, as the Schooleman ſpeakes. For the firſt, he applyed his will to his Fathers will, ſaying, *Not as I will, but as thou wilt:* and ſo muſt we, that we may ſay with them, *Act.* 20. 14. *The will of the Lord be done.* In his Actiue obedience likewiſe he was ready and reſolute; Yea profeſſed himſelfe to be in the number of thoſe, *who are in the Lords Catalogue of obedient ſeruants.* And ſo as we pray, *thy will be done*, we muſt be willing to doe it. But in his Paſſiue obedience he was yet more admirable, when *hee was obedient to the death, euen the death of the croſſe.* And ſo muſt we endeauour to *ſettle our hearts*, that, *if it be the Lords will to call vs to the fiery triall*, we may be able to ſay with that bleſſed Apoſtle, *I am ready not only to bee bound, but alſo to dye for the name of the Lord Ieſus.* Loe, theſe are ſome of thoſe eſpeciall pathes, wherein we muſt follow Chriſt, that by them

Math. 26. 39.

Heb. 10. 7. *Calv. in Loc.*

Phil. 2. 8.

Iam. 5. 8.

1. Pet. 3. 17.

Acts 21. 13.

we

we may be guided to the kingdome of heauen.

2. BVt *forma dat eſſe.* And the manner of our walking conduceth much to the *Bene eſſe* of our following Chriſt. For the beſt ſeruices we take in hand, or tender to God, if they want their due forme, can finde neither reſpect nor reward from his hands. Therefore we will conſider the manner how we muſt follow Chriſt, which is the ſecond maine point I propoſed. And in this there are foure eſpeciall circumſtances to be obſerued. The well being.

Firſt, Wee muſt ſee, that we follow Chriſt *ſincerely.* For ſinceritie is that which ſeaſons all our actions, and makes them acceptable to Almightie God. This the Lord required of *Abraham* in that mutuall couenant, *Geneſis* 17. *Walke before me, and be thou vpright.* And concerning this *Dauid* gaue that charge Gen. 17. 1.

charge to *Salomon* his ſonne, *That he ſhould ſerue the Lord with an vpright heart.* Our Sauiour manifeſted his hatred to Hypocriſie, by thoſe many *woes* thundred out againſt it, and admoniſhed his Diſciples to beware of that Phariſaicall leauen. And reaſon; for it eates out the ſweetnes of Religion; and commonly where religion begins in hypocriſie, it ends either in Atheiſme, or Apoſtaſie. This is the condition of hypocrites, *They would ſeeme to be good, but will not be ſo: they will be euill, but would not ſeeme ſo.* But *the Lord pondereth the Spirits*, and *loues truth in the inward parts.* It is not the *thouſands of rammes, nor ten thouſand riuers of oyle, that he regards.* It is the ſincere heart that he delights in. Ruſtie gold is better then the brighteſt braſſe; And ſinceritie, though in weakeneſſe, is a thouſand times better then pompous hypocriſie. Whatſoeuer poore ſeruices

1. Chro. 28. 9

Math. 23.

Boni videri volunt ſed non eſſe, &c. Bern. in Cant. Serm. 66.

Prou. 21. 1.
Pſal. 51.
Mich. 6. 7.
Prou. 23. 26.

ſeruices therfore we are able to tender to God, let them be done in ſimplicitie, & ſinglenes of heart: that we may heare from our Sauiour that *Euge ſerue bone*, Wel done thou good ſeruant and faithfull, thou haſt bin faithfull in a little, I will make thee ruler ouer much. Math. 25. 23. And ſet downe this for an axiom, *An hypocrite is no fit follower for Chriſt.* 2. We muſt follow Chriſt *diligently & reſolutely*. As our Sauiour, whē he went to Ieruſalem, where he was to be perſecuted, and put to death; the Euangeliſt ſaith, *He ſetled himſelfe fully*, or, as it is in the originall, *He hardned his face to goe to Ieruſalem*. Luke 9. 51. And therefore the Scriptures yeeld ſuch phraſes, as require this diligence & reſolutiō. We muſt *aske, ſeeke, knock*, that the doore of mercy may be opened to vs. Math. 7. 7. We muſt *ſtriue, like Champions, to enter in at the ſtraite gate*. Luke 13. 24. Can a maſter indure to ſee his ſeruant goe lazily about his buſineſſe? ſurely no;

neither can the Lord. And therefore there is a curse denounced against him that doth the *worke of the Lord negligently*. He that loues a cheerefull giuer, loues a cheerefull follower. Careleſſe following argues want of loue, and the Lord cares little for it. I know, beloued, it is with vs in our actions, as it is with the motion of a clocke which growes weake and flag by degrees; As *Chryſoſtome* obſerues of *Peter*: *Cæpit ambulare longinquius*, he that at firſt, πᾶν *immediately followed Chriſt*, began at laſt *to follow him ſlowly*. Therefore when we finde the motion of our Chriſtian endeauours to waxe weake, wee muſt winde vp the plummets by earneſt and feruent prayer, that ſo we may follow our Sauiour reſolutely and diligently.

Ierem. 48. 10.

Neceſſitas habet timorem libertas amorem. Aug.

Math. 4. 20.

Math. 26. 58.

Thirdly, We muſt follow Chriſt *totally*. We muſt not obſerue the commandements of the firſt table, and

and neglect the ſecond; for that is plaine hypocriſie: nor obſerue the ſecond and neglect the firſt, for that is meere moralitie. We muſt not be like *Herod*, who *heard Iohn Baptiſt gladly, and did many things*, but reſolued to keepe one eſpeciall ſinne, like a ſweet morſel *vnder his tongue*. We muſt not be like the Iewes, who *drew neere to the Lord with their lips, but their hearts were farre from him*; but we muſt ſay with *Dauid, O God my heart is prepared*.

Mark. 6. 20.

Iob 20. 12.

Iſa. 29. 13.

Pſal. 75. 7.

We muſt not attribute our ſaluation partly to the merits of Chriſt, and partly to the merits of men; but we muſt ſay with that bleſſed martyr, *Only Chriſt, only Chriſt*. Wee muſt not halt betweene two religions, as the Iſraelites *did betweene two opinions*. The Lord, in the time of the Law could not abide any garment to bee made of linnen and woollen: And ſurely he cannot abide any linſie wolſie profeſſors of

1. Reg. 18. 21.

the Gospel. He can be no good seruant to Christ, that is a secret retainer to Antichrist. Christ is like the naturall mother of the childe, that would either haue all or none of it. Therefore when the yong man desired that he might goe and burie his father, our Sauiour answered, *Let the dead bury the dead, follow thou me.* As if he should say, If thou wilt be my follower, thou must totally addict thy selfe to me. Now this is not *invidentiæ, sed prouidentiæ: Totum sibi manere iubet, ne tibi pereat.* Christ doth this forth of his singular prouidence: He would preserue all to himselfe, lest all perish and be lost to thee, saith *Bernard.*

1. Reg. 3. 26.

Matth. 8. 22.

Bern. in Psal. 91. Serm. 8.

Fourthly, We must follow Christ *Constantly.* Religion is in Scripture compared to a walke, which teaches vs that we must not serue God by fits. We must imitate the Angels on *Iacobs* ladder, that were still going vp and downe. We must not follow

Gen. 28. 12.

follow Christ only when he is followed with *Hosannaes*, but euen when he is pursued with *Crucifiges*. This was the fault of the Galathians, that they *began well*, yet *did not persseuere*, but were like *Ephraim*, who *turned backe in the day of battell:* And so are there many that haue good motions, good meditations, and purposes to follow Christ, but they suffer them to vanish, and, *they start aside like deceitfull bowes.* It was to small purpose that *Lots* wife departed out of Sodome, when for looking backe she was *turned into a piller of salt.* Nor was it much, that the Israelites went out of Ægypt, when for their murmuring they perished in the wildernes. Our Sauiour suffered many afflictions in his passion, but neuer rested till there was a *consummatum est.* And this was the praise and happinesse of *Caleb*, that *he followed the Lord constantly.* His happinesse I say, for

Gal. 5. 7.

Psal. 78. 9.

Psal. 78. 57.

Gen. 19. 26.

Ioh. 19. 30. it is finished.

Numb. 14. 24

Bern. Serm. 1. in Pascha.

Sola perseuerantia coronatur, saith *Bernard*: Only perseuerance gaines the crowne of glory. And so saith our Sauiour, *He that indures to the end shall bee saued.* According to which method he made his prayer a little before his death; *I haue glorified thee on earth, I haue finished the worke thou gauest me to doe, and now O Father glorifie me.* And the blessed Apostle after the same manner concludes very comfortably, *I haue fought the good fight, I haue finished my course, I haue kept the Faith, henceforth there is laid vp for me a crowne of righteousnesse, which the Lord the righteous iudge shall giue me at that day.* And so much briefely for the manner how we must follow Christ.

Math. 10. 22.

Ioh. 17. 4.

2 Tim. 4. 8.

3. NOw to the motiues, which may induce vs thus to follow Christ; which I may reduce to these three heads: the 1. *ab æquitate,*

1. From matter of equitie:

tate, the 2. *à periculo*, the 3. *à beneficio*.

2. From the danger of neglect.
3. From the benefits which accrew by following him.

1. And firſt the fauours and mercies wee haue receiued from our bleſſed Sauiour, ſhould in equitie be vnto vs a ſtrong bond of obedience. *In odore vnguentorum*, In the odour of his ſweet oyntments wee ſhould runne after him. As blind *Bartimeus*, when he was reſtored to his ſight, *followed him in the way*: ſo ſhould we in thoſe waies I haue mentioned. *Eum ſequebantur, quorum ſaluabat animas ſanabat corpora.* Thoſe became Chriſts followers, whoſe bodies he healed, and whoſe ſoules he ſaued. And reaſon: For theſe are the *cords of men, and the bonds of loue* that *Hoſe* ſpeakes of. And to this purpoſe it is, that *Samuel* exhorts the children of Iſrael *to conſider the great things the Lord hath done for them.* As, when *Elias* had caſt his mantle ouer *Elizeus*, he followed him: ſo ſhould we follow

Cant. 1, 2, 3.

Marke 10, 52.

Bernard in feſt. Dom. ſanct. Serm. 1.

Hoſ. 11, 4.

1. Sam. 12, 24.

our blessed Sauiour, who hath couered our iniquities with the mantle of his merits. Thus *Marie Magdelen*, hauing receiued by him the pardon of her sinnes, and comfort to her soule, followed him to his Crosse, to his graue, and neuer left him till he left the world.

2 The second motiue is *à periculo*. For the neglect of this is full of preiudice and danger. The Lord threatened the Israelites, *1. Reg. 9. 6.* That *if they turned away from him, he would cast them out of that Land he had giuen them.* The wofull accomplishment whereof, they found by experience. And no meruaile that such a mans case is dangerous; for he is like the Souldier that flies from his Captaine into the Campe of the Enemie. He exposeth himselfe to a double miserie. First, he is in the hands of Satan, a deadly Enemie. And albeit he may for a time be entertained kindly into his Campe, as

1. Reg. 9. 6.

As appeareth, *Cap.* 11.

Iudg. 4. 18. 21

Sisera

Siſera was into *Iaels* Tent; yet let him looke for a hammer & a naile, which will faſten him to a wofull condition. Againe, as ſuch a reuolting Souldier by his flying looſeth the protection of his Captaine: So this poore Soule by his flinching, is depriued of that comfortable protection, which he ſhould haue by Ieſus Chriſt; according to the words of *Azariah, The Lord is with you whileſt you are with him; but if you forſake him, he will forſake you.* 2 Chro. 15.2. Yea he not onely looſeth that comfortable protection, but incurres alſo Chriſts heauie indignation. As it was with the Iſraelites when they reuolted; ſo will it be with him; *Whither ſoeuer they went, the hand of the Lord was againſt them.* Iudg. 2. 15.

3 The third motiue is *à beneficio.* From the benefit we ſhall receiue by following Chriſt in theſe pathes of holineſſe and righteouſneſſe.

1 And firſt, theſe pathes are *comfortable.*

fortable. This *Peter* knew well. For when our Sauiour seeing many of his followers become flinchers, said to the twelue Disciples, *Will you also goe away? Peter* answered, *Master, to whom should we goe? Thou hast the words of eternall Life.* As if he should say, God forbid we should forsake thee: for then we may say, farewell to all our hope of eternall happines. Yea this following of Christ yeelds comfort both in health and sicknes, in life and death. Thus did *Iob* comfort himselfe in the middest of all his afflictions; *My foot hath followed his steps: his way haue I kept, and not declined.* And so did *Hezechiah* on his sicke bed: *Remember I beseech thee, O Lord, that I haue walked before thee in truth and with a perfect heart, & haue done that which is good in thy sight.* Thus when all other comforts faile; *Conscientia bene actæ vitæ,* This shall be the only comfort of euerie good Christian, that hee hath

John 6.68.

Iob 23.11.

2 Reg. 20.3.

hath beene a fathfull follower of Chriſt Ieſus.

Secondly, As theſe pathes are comfortable; ſo are they honourable. *Non erit tibi indignum ſequi auctorem tuum,* ſaith *Bernard,* yea, It ſhall be thy happineſſe to follow thy founder and Maker. If wee eſteeme it our honour to be the followers of mightie Princes, how much more to follow Chriſt, *The King of Kings?* If the Queene of Sheba pronounced them happie, who attended vpon *Solomon,* a prudent and a potent King; how much more are we bleſſed in waiting vpon Chriſt Ieſus, who is *Omnipotent,* and *In whom are hid all the treaſures of wiſedome and knowledge? It is great glorie* (ſaith the Son of *Syrach*) *to follow the Lord.* Chriſt tels vs that his *yoke is eaſie. Iugum eius merito eſt ſuaue, cui ſeruire eſt regnare,* ſaith S. *Auſtin:* His yoke is light and ſweet indeed, whom to ſerue is to raign as Kings.

De Aduent. Dom. ſerm. 6.

Reu. 19.16.

1 *Reg.* 10.8.

Math. 28.18.

Col. 2.3.

Eccl. 23.28.

Math. 11. 30.

Auguſt. de temp. ſer. 182.

Kings. And for our comfort and incouragement, in following of Christ, behold the Saints of God,
Heb. 12. who as *a cloud of witnesses* are gon before vs. We haue their worthy examples for our direction: wee haue their prayers for our safe conuoye: and their expectation for our happie arriuall.

Againe, these pathes are the pathes of *safetie.* A good way, and a good guid are great comforts to a traueller; and this is our comfort in following Christ: For he himselfe
Ioh. 14. 6. is our way and our guid. *He is the*
Iohn 8. 12. *way, the truth, and the life. He is the light of the world; he that followeth him, shall not walke in darkenesse, but shall haue the light of life. There is a*
Prou. 14. 12. *way* (saith *Solomon*) *that seemes good to a man in his owne eyes, but the issue thereof is death.* But these pathes are
Prou. 12. 28. *the pathes of life.* We say that hee which walkes in the kings high way walkes safely, for he is vnder the Kings

Kings protection. And ſuch is his caſe that followes Chriſt in theſe pathes of holineſſe and righteouſneſſe; he is in the high way to Heauen, and hath a Diuine protection, as it is written in the *91. Pſalme, He ſhall giue his Angels charge ouer thee, to keepe thee in all thy waies, that thou daſh not thy foot againſt a ſtone.* It is verie obſerueable throughout the ſacred Story of the Euangeliſts, that our Sauiour had a continuall care, that none, who followed him, ſhould want. Yea he, that at the time of his apprehenſion had not a word of defence for himſelfe, had a *Sinite hos abire,* for his Diſciples. And it was his great glorie, that hee could ſay, *Thoſe that thou haſt giuen me, I haue kept, & none of them is loſt but the child of perdition:* And hee was that trecherous Souldier I ſpake of.

Pſ. 91. 11.

Marke 8. 2. *Et paſſim.*

Let theſe depart. Ioh. 18. 8

Iohn 17. 12.

4 Laſtly, as theſe pathes are the pathes of ſafetie, ſo are they the pathes

pathes of *felicitie*. The Lord takes it verie kindly at the hands of the Iſraelites, as wee ſee in the ſecond of *Ieremie*; *I remember the kindneſſe of thy youth and the loue of thy mariage, when thou wenteſt after me in the wilderneſſe*. *Eius reminiſci eſt remunerari*, His kind remembrance imports a recompence, ſaith *Bernard*. And no maruaile: for Maſters, that are of a noble and generous diſpoſition, will not ſuffer their ſeruants to be vnrewarded; much leſſe will Chriſt Ieſus. The Lord ſaid of *Caleb*, that to him he would giue the Land of Canaan, becauſe *he had conſtantly followed the Lord*. And ſo ſhall thoſe, who are conſtant followers of Chriſt, poſſeſſe the celeſtial Canaan, the Kingdome of Heauen.

Ier. 2.2.

Bernard.

Deut. 1.36.

Heb. 11.5. As *Henoch walked with God, and was tranſlated, that he ſhould not ſee death*: So thoſe that walke with Chriſt in theſe holy pathes, ſhall be partakers of eternall life; according to

to that in the twelfth of *Iohn*, *If any man ſerue me, let him follow me; for where I am, there ſhall alſo my ſeruant be.* As he that followes ſome great Riuer, ſhall by it be guided to the Sea: So thoſe that follow Chriſt, ſhall by him be conducted to the Ocean of eternall felicitie. And ſo our Sauiour told his Diſciples, and that with an aſſeueration for ratification; *Verely I ſay vnto you, that when the Son of Man ſhall ſit in the Throne of his Maieſtie, you that haue followed me in the regeneration, ſhall ſit alſo vpon Thrones, and iudge the twelue Tribes of Iſrael.*

Ioh. 12.26.

Mat. 19.28.

Application.

THus haue you heard the matters, the manner, & the motiues for our following of Chriſt. Now it remaines, that I conclude all with ſome words of *application*, and ſo finiſh my ſpeech. S. *Auguſtines* diſcourſe,

discourse, in his seuenth Sermon, *De Verbis Domini*, shall be my ground. There were (saith Saint *Augustine*) three men of seuerall dispositions and inclinations that came to Christ with whom he dealt accordingly.

Ordine ali quantulum mutato.

1 *Vnus differebat, & culpatus est.* One deferred to follow him, and he was blamed. So are there many that deferre and neglect this following of Christ. Some intend to become his followers, but they put it off till sickneſſe, or old age seaze vpon them; till Sinne and Satan hath cassiered them; and they are able to do Christ little seruice. Some there are who doe totally neglect this following of Christ. They are entertained by the Flesh, the World, and the Deuill; yea any thing but Christ: though the waies wherein they walke yeeld nothing but vanitie and miserie. Thus the young man in the *Prouerbes* followes the strange woman, *like a foole to the stockes,*

Prou. 7. 22.

stockes, and an oxe to the slaughter, till a dart strike through his Liuer. Thus *Demas* imbracing the world, forsooke the Apostles. Thus riches caried away the man that ran to Christ. For when he had giuen him histaske, he became a flincher, & *went away sorrowfull.* But what can these Masters promise to their followers? Only that which S. *Bernard* mentions, *The world, it cries, I will faile thee; the Deuill, he cries, I will deceiue thee; the Flesh, it cries, I will infect thee. But come to me,* saith Christ, *and I will refresh thee.*

2 Tim. 4. 10.

Marke 10. 22.

Caro clamat ego inficiam. Diabolus clamat, ego decipiam. mundus clamat, ego deficiam. Ego reficiam.

Satan is a master like *Pharaoh*; who set the Israelites all day on worke, and scourged them at night. For so doth the Deuill employ his Vassals, in the workes of iniquity in the time of their life, but at the day of their death, rewards them with the scourges of a troubled Conscience, & at the day of Iudgement, with hellish torments. To Witches, and such other wretches he promiseth faire, but the end is cõmon-

Exod. 5. 14.

ly a shamefull death to their bodies,& eternal condemnation to their Soules. The world is a master like *Laban*, that *changed Iacobs wages ten times, and would haue sent him away emptie.* Who would serue that master, which will keepe him hard in toyling, and in the end strip him out of all he hath, and turne him away naked? Behold, the world is such a master; for *as wee brought nothing into the world: so it is certaine that we can carie out nothing. Naked came wee out of our mothers wombes, and naked must we returne againe.* The greatest Monarches(as that great *Saladine* did well consider) haue only a winding sheet;or peraduenture some Monument, a meere monument of the worlds vanitie, & mans mortalitie. I may truly say therefore,that those who leaue Christ Iesus to follow the world,the Flesh,or the Deuil, commit those two euils that *Ieremie* mentions, *They leaue the Fountaine of liuing waters, to dig to themselues broken*

Gen.31.41.

1 Tim.6.7.

Iob 1.21.

Saladine at his funerall had one going before his corps who carrying his shirt vpon a Launce,cried, *Saladine* that Conqueror of *Asia*, carriesnothing with him but this. *Plat. in vit.Clem* 3.

Ier.2.13.

ken Cisternes that can hold no water.

2 *Alius se obtulit & reprobatus est.* Another offered to follow Christ, and he was reiected. And indeed such bad followers our Sauiour hath many: Some *respectu formæ*, some *respectu finis*: Some in respect of the forme, some of the ends. As it was in the daies of his infirmitie, so is it now in the daies of his maiestie. Some followed him for by-respects, some for bad respects. Some followed him to entangle him, as the Herodians. Some to betray him, as *Iudas*. Some only to gaine by him, as those that followed him for the loaues & the fishes. Christ hath some followers that are like Comets, they are not fixed by a liuely Faith in Christ the Sphere of holines, but are caried about with an vncertain motion, according to some star which rules them, & they vanish accordingly.

Mat. 22. 16.

Mat. 26. 15.

Iohn 6. 26.

Againe, some there are which faile in the manner of their following. As S. *Bernard* speakes of praying, so may

Bern. de quadrageſ. ſer. 4.

I ſay of their following. Some follow Chriſt *timidè*, ſome *tepidè*, ſome *temerariè*. 1. Some follow him *timidè*, fearfully. As *Peter* did when he was led to *Annas* & *Caiphas*. As *Nicodemus, that came to him by night*. He durſt not be ſeene to be a follower of Chriſt. And thoſe rulers in the 12 of S. *Iohn, which beleeued in him, but were afraid to confeſſe him*. Thus euerie little rub turnes them aſide, whileſt they ſay, *A Lyon is in the way : A Lyon is in the ſtreetes*. Theſe are like thoſe Iſraelites, who liked well of the Land of Canaan, but were afraid of the Anakims. It was a iuſt recõpence that they neuer entred into it. 2. Some follow Chriſt *tepidè*, coldly, like the Church of Laodicea. Theſe are like *Solomons* ſluggard, *Vult & non vult piger*. He could be content to follow Chriſt, but he cannot abide to take too much paines. Theſe follow Chriſt ſo, as that they were as good to ſtay behind : he had rather haue their roome then their cõpany.

Iohn 3. 2.

Iohn 12. 42.

Prou 26. 13.

Numb. 13. 33

Reu. 3.

Prou 13.

He

He that wil be a welcome follower of Chriſt, muſt (as *Barnabas* exhorted) *with full purpoſe of heart cleaue vnto the Lord.* He muſt ſay with the Spouſe in the Canticles, *Draw me, we will run after thee.* And be reſolute with *Ioſhua*; *Chuſe you this day whom you will ſerue; but I and mine houſe will ſerue the Lord.* Acts 11.23. Cant. 1.3. Ioſh. 24.15.

3. Some follow Chriſt *temerariè*, raſhly. Some march furiouſly with *Iehu*, As the Anabaptiſts did in horrible vprores & combuſtions in Germany. The Papiſts, who in Q. *Maries* daies breathed out nothing but fire, & fagots. In Q. *Elizabeths*, Piſtols, & poiſons. And in the raign of our graciouſ ſoueraign, fire and gunpowder. Some inconſiderately betake themſelues to be Chriſts followers, but like fooliſh builders, not counting what it may coſt them, they ſit downe with diſgrace; & when the parching ſun of perſecution, or affliction comes vpon them, like the *ſtony ground, they wither away.* Some againe are ſo raſh, that they do *Antecedere* *An. dom. 1535 Sleidon. Com. lib. 10.* Luke 14.28. Mat. 13.6.

Aug. in Ps. 62.

dere Christum, as S. *Aug.* saith, *Whereas they should follow Christ, they goe before him.* Such as follow their own inuentions, rather then diuine direction: Such as haue zeale without discretion and iudgement: that thrust their fickles into other mens haruests, and run beyond the bounds of their calling: as many priuate men, who are very forward about the reformation of the Church, yea, before themselues be reformed. Those that would be welcome to Christ, must follow him boldly, yet without presumption; zealously, yet without contention; discreetly, without precipitation.

Thirdly saith S. *Austin, Alius non audebat, et excitatus est*, One dared not to follow Christ, & he was incouraged. I doubt not but it fares with many as it did with that man. S. *Austin* confesseth that he himselfe was much perplexed when he was entring into religion. He thought thus with himselfe; what shal become of me, when I become a professor

Confessionum Lib. 7. & 8.

feſſor of the Goſpel? I ſhall loſe all my delights & pleaſures, & what comfort then ſhall I haue of my life? But it pleaſed God that theſe miſtes did vaniſh; and he found more true comfort to his ſoule, after he became a conſtant follower of Chriſt, then euer he did before. Inſomuch that he could ſay forth of experience, *Dulcioros ſunt lachrymæ orantium, quàm gaudia theatrorum*, Euen the teares of a Chriſtian ſhed in the middeſt of his prayers, are ſweeter then the ioyes and delights of the theaters. Beloued, why ſhould any one be diſcouraged to become a follower of Chriſt? nay, why ſhould not euerie one be incouraged? ſeeing he is ſuch *a good maſter* as will not faile to reward his ſeruants aboundantly. *Behold* (ſaith Chriſt) *I come ſhortly: and my reward is with me to giue euerie man according to his workes.* If you remember & conſider the motiues, you need no further incouragement. The paths wherein you are to walke, are *comfortable*,

Aug. in Pſ. 117.

Bonum Dominum habemus. Amb. mentioned by *Poſſ. in vita Auguſt.*

Reu. 22. 12.

table, and *honorable*; they are *the pathes of safetie, & eternall felicitie*: feare not, neglect not therfore to follow Christ, though it be through fire and water. Your iourney may peraduenture cost you some paines, cares, & teares: yea
2 Cor. 7. 5. *fightings without, & terrors within*; but the end shal be ioyful & comfortable. Heauen shall be your habitation; for Christ is gone before to prepare places there for his followers: and there you shall enioy his blessed presence, & bee partakers of such ioyes, as neither eie hath seen, nor eare hath heard, nor can enter into the heart of man.

The Lord, for his mercies sake, giue vs grace to be faithful and constant followers of our Sauiour Christ in the waies of holinesse and righteousnesse: that by the merits of his death and passion, we may be partakers of eternall blisse and happinesse. To whom with the Father, and the holy Ghost, all honor, & glorie, maiestie, and dominion be rendred, and ascribed, world without end. Amen.

FINIS.